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MEMOIR

OF

GEORGE DANA BOARDMAN,

LATE

MISSIONARY TO BURMAH.

CONTAINING MUCH INTELLIGENCE RELATIVE TO THE BURMAN MISSION.

BY ALONZO KING,
MINISTER OF THE GOSPEL IN NORTHBOROUGH, MASS.

'I will go in the strength of the Lord God."—Ps. lxxi. 16.

WITH AN

INTRODUCTORY ESSAY,

NEW AND IMPROVED STEREOTYPE EDITION.

BOSTON:
GOULD, KENDALL & LINCOLN.
MDCCCXLVIII.

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ADVERTISEMENT.

THE following work is respectfully presented to the Baptist Board of Foreign Missions, at whose particular request it was undertaken. Its appearance in public, has hitherto been prevented by circumstances not within the control of the Compiler. He hopes, however, that it has lost nothing by the delay. The recent arrival from India, of Mr. Boardman's private journal and some other papers, has contributed much to the interest and value of the book. It is now commended to the charities and prayers of the public, and to the blessing of the God of missions.

Northborough, (*Mass.*) *March*, 1834.

NOTICE TO NEW EDITION.

THE rapid sale of the large edition of this work first published—the increasing demand for it,—and the evident good which its circulation has accomplished, have induced the publishers to bestow much expense and labor upon it, in order to present the present edition in as complete and attractive form as possible, with a view to giving it a still wider and more rapid circulation.

The revision of this work for the press, was among the last things that occupied the attention of the Author, Mr. King, before being called to rest from his labors, and join the company of the redeemed.

Thus early, have the subject and the Author of this memoir, been permitted to meet and embrace each other on the heavenly plains, where they doubtless, now together, swell, with rapturous notes, the song of redeeming love, before the throne of GOD and the Lamb.

The publishers feel a pleasure in presenting this work to the public, in its present improved state,—they feel a pleasure in being able to hold up to the world something of the character and the labors of one so universally beloved—one possessing such ardor of piety and depth of humility, such striking traits of a faithful persevering Missionary—one who labored so successfully, who fought so valiantly, and who died in the field of conflict so gloriously; and they confidently believe that the perusal of these pages, will, by the blessing of God, be the means of awaking the Church, more fully, to the cause of Missions; and that many of her young men, on casting their eyes around and beholding the moral desolation of the heathen world, and the question coming home, who shall carry the news of salvation to these benighted heathen? who will go for us? will be led to exclaim as did GEORGE DANA BOARDMAN, "*I'll go.*"

THE PUBLISHERS.

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INTRODUCTORY ESSAY.

"THE Missions in Bengal, of which the public have heard so much of late years, are the Missions of Anabaptist dissenters, whose peculiar and distinguishing tenet it is, to baptize the members of their church by plunging them into the water when they are grown up, instead of sprinkling them with water when they are young."
EDINBURGH REVIEW, Vol. xii. p. 158.

"The first number of the *Anabaptist Missions* informs us, that the origin of the Society will be found *in the workings of Brother Carey's mind, whose heart appears to have been set upon the conversion of the heathen in* 1786, *before he came to reside at Moulton.* These workings produced a sermon at Northampton, and the sermon a subscription to convert 420 millions of Pagans." Ib. p. 158.

"We must be satisfied that the rapid or speedy conversion of the whole world to Christianity forms no part of the scheme of its Almighty Governor; and that it can be no offence in his eyes, that we do not desert our domestic duties, and expose the lives and worldly happiness of multitudes of our countrymen to hazard, in order to attempt this conversion, under circumstances the most untoward and unpromising." Ib. p. 170, note.

"No man (not an Anabaptist) will, we presume, contend that it is our duty to preach the natives into an insurrection, or to lay before them so fully and emphatically the scheme of the gospel, as to make them rise up in the dead of the night and shoot their instructors through the head." Ib. p. 171.

"The misfortune is, the men who wield the instrument, ought not, in common sense and propriety, to be trusted with it for a single instant. Upon this subject they are quite insane and ungovernable; they would deliberately, piously, and conscientiously expose our whole Eastern empire to destruction, for the sake of converting half a dozen Brahmins, who, after stuffing themselves with rum and rice, and borrowing money from the Missionaries, would run away, and cover the gospel and its professors with every species of impious ridicule and abuse." Ib. p. 173.

"The duties of conversion appear to be of less importance, when it is impossible to procure persons to undertake them, and when such religious embassies, in consequence, devolve upon the lowest of the people.—Why are we to send out little detachments of maniacs to spread over the fair regions of the world the most unjust and contemptible opinion of the gospel?" Ib. p. 179.

"If a tinker is a devout man, he infallibly sets off for the East. Let any man read the Anabaptist Missions;—can he do so, without deeming such men pernicious and extravagant in their own country, and without feeling that they are benefiting us much more by their absence, than the Hindoos by their advice?" Ib. p. 180.

"Shortly stated, then, our argument is this:—We see not the slightest prospect of success;—we see much danger in making the attempt;—and we doubt if the conversion of the Hindoos would ever be more than nominal. If it is a duty of general benevolence to convert the heathen, it is less duty to convert the Hindoos than any other people, because they are already highly civilized, and because you must infallibly subject them to infamy and present degradation. The instruments employed for these purposes are calculated to bring ridicule and disgrace upon the gospel." Ib. p. 180.

"We have one short answer, it is not Christianity which is introduced there, but the debased mummery and nonsense of Methodists, which has little more to do with the Christian religion, than it has to do with the religion of China. We would as soon consent that *Brodum* and *Solomon* should carry the medical art of Europe into India, as that Mr. Styles,* and his Anabaptists should give to the eastern world

* Rev. Dr. Styles, of Brighton, who had written a critique of their former article.

their notions of our religion.—Why are common sense and decency to be forgotten in religion alone? and so foolish a set of men allowed to engage themselves in this occupation, that the natives almost instinctively duck and pelt them?—Our charge is that they want sense, conduct, and sound religion; and that if they are not watched, the throat of every European in India will be cut:—the answer to which is, that their progress in languages is truly astonishing! If they expose us to imminent peril, what matters it if they have every virtue under heaven? We are not writing dissertations upon the intellect of Brother Carey, but stating his character so far as it concerns us, and caring for it no further." Ib. vol. xiv. p. 45, 46.

"Make the Hindoos enterprising, active and reasonable as yourselves.—destroy the eternal track in which they have moved for ages, and, in a moment, they would sweep you from off the face of the earth. Let us ask, too, if the Bible is universally diffused in Hindostan, what must be the astonishment of the natives to find that we are forbidden to rob, murder, and steal,—we, who, in fifty years, have extended our empire from a few acres about Madras over the whole peninsula, and sixty millions of people, and exemplified in our public conduct every crime of which human nature is capable. What matchless impudence to follow up such practice with such precepts! *If we have common prudence, let us keep the gospel at home, and tell them that Machiavel is our prophet, and the god of the Manicheans our god.*" Ib. p. 48.

"Our opinion of the Missionaries and their employers is such, that we most firmly believe, *in less than twenty years*,* for the conversion of a few degraded wretches, who would be neither Methodists nor Hindoos, they would infallibly produce the massacre of every European in India; the loss of our settlements; and consequently of the chance of that slow, solid, and temperate introduction of Christianity, which the superiority of the European character may ultimately effect in the Eastern world" Ib. p. 50.

* This article appeared in April, 1809; *twenty-six* years have now elapsed.

It is in the power of some of our readers to look back to the era when, as it may in some sense be said, Modern Missions began. True it is, the Moravians had been long employed in silent and steady labors for the heathen, but their example seemed lost upon the other Protestant churches. The growth of Neology was draining all spiritual life from Germany, the country which had sent forth Swartz and his associates. And it was chiefly with the prayers and the efforts of our own brethren, Carey, Fuller, Ryland, Sutcliff and Pearce, that there began that train of thoughtfulness and energetic exertion for the souls of the heathen, which is now spreading throughout the evangelical churches of Europe and America. Sublime as was the design, there was, save to the eye of faith, something so painfully and absurdly inadequate in the means with which the design was to be accomplished, that the world looked on the enterprise and its abettors with a boisterous and heartless merriment. "Sixty millions of Hindoos" (we quote the actual language of the scoffers,) "to be converted by four men and sixteen guineas:"† or to repeat the words already cited—words which shrunk yet more the means of the enterprise, and increased its magnitude, "a sermon and a subscription to convert four hundred and twenty millions of Pagans." The Edinburgh Review, then risen to be lord of the ascendant

† Edinburgh Review, Vol. XIV. p. 48.

in literature, threw its withering scorn on the Serampore Mission. It is matter of devout pleasure now to turn to the pages, (some at least of which, it is said, were furnished for that periodical by a clergyman of the English Establishment, who is yet living,) and to contrast the eloquent and bitter contempt there poured upon men of whom the world was not worthy, with the actual results of their labors, and the high position, which even by the consent of the world, is now accorded to their Mission. The Anglo-Indian empire was to fall in twenty years, unless the ignorant fanatics were curbed. But, as Foster has said of this same "wrathful earnestness" on the part of the accusing seers, "time and experience have brought contempt on all their rant of prognostication." Never were the gainsayings and the prophesyings of this world's wisdom more signally rebuked. And a most impressive document might be compiled by gathering these articles, (the writer of which, Robert Hall described as uniting "to the levity of a buffoon, a heart of iron and a face of brass,") and some similar attacks of less able assailants, and placing them in one volume, and under the same covers, with a modest memoir of the Northamptonshire shoe-maker and his humble associates, "*the nest of consecrated cobblers*," whom the Edinburgh Reviewer boasted of "*rouling*."* They were poor men, originally uneducated, the ill-paid ministers of a church, unendowed and portionless. But in their weakness, it might be said, was the secret of their strength. Men of greater fame might have shrunk from risking their character in so arduous and novel an enterprise; and men of opulence would have been slow to leave their downy comforts. Their station and origin contributed to make them humble; and to be humble, before Christ, is to become mighty. Did the world mock and scorn *them*? They had but expected it, and might feel as if they deserved it. But when the world went on to mock and scorn *their enterprise*, they defied her with a holy intrepidity, and paid back her proud contumely with a serene meekness. Their enterprise was *Christ's*, and would and must live, though all its instruments sunk and broke, in their unequal conflict with the vanities and idolatries of a godless world.†

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* Edinburgh Review, Vol. XIV. p. 40.

† It is but justice to the memory of those from among these devoted men who have now entered into rest, to quote the language of Heber, in his Episcopal charge to the clergy of India. Against one scholar we would thus set another of still higher name;—to a dignitary in England, prophesying of the things that should be, we would oppose a higher dignitary in India, describing the things that were; and to the fancies of one writing at a distance from the scene, the testimony of another, an eye witness, as to the results spread as they were before him, and around him. "To the former of these classes,"

And well has the issue answered to their faith. God has upheld and prospered, even beyond the limit of their own modest hopes, the holy men who have from our own and other churches gone forth to labor for the heathen. Within the last half century, Christian Missions have done more to refine and humanize the savage, than was ever done in ten centuries by the philosophy and the philanthropy of this world. New Zealand was, but a very few years since, given up to hordes of treacherous cannibals. What has made so many of her ports now, the safe resort of the navigator?—The faithful toil of the Missionary. The Hottentot of South Africa was, in the literature of our forefathers, as any man conversant with it will have observed, the name for a mongrel and debased animal, living, if he belonged at all to our own race, upon its very outskirts, the connecting link between the man and the ape,—the humiliating proof to civilized men of how much stupidity, and how much filthiness, and how much deformity might dwell in the shape of their own kind. What has stripped from the Hottentot the garb, and ejected the spirit of the beast, and made him the cultivated, and active, and cleanly being which travellers now describe him?—The Missionary has done it:—is the answer reluctantly growled forth by the boor, from whose lash and yoke Missions have ransomed this his brutified slave. Who went in to stay the desolating flood of licentiousness that was sweeping over the fair isles of the Pacific, and to bring back the race from the sties of blood and lust, in which they were losing their national power, and melting away the strength and life of their souls?—Upon the head of the Missionary rests the shame of this work also, by the unanimous and indignant testimony of the profligate voyagers, who, hoping there to find the victims of an unbridled licen-

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says the Bishop, "may be referred the loud opposition, the clamors, the expostulation, the alarm, the menace and ridicule which, some few years ago, were systematically and simultaneously levelled at whatever was accomplished or attempted for the illumination of our Indian fellow subjects. We can well remember, most of us, what revolutions and wars were predicted to arise from the most peaceable preaching and argument; what taunts and mockery were directed against scholars who had opened to us the gates of the least accessible oriental dialects; what opprobrious epithets were lavished on men of whom the world was not worthy. We have heard the threats of the mighty; we have heard the hisses of the fool; we have witnessed the terrors of the worldly wise, and the unkind suspicions of those from whom the Missionary had most reason to expect encouragement. Those days are, for the present, gone by. Through the Christian prudence, the Christian meekness, the Christian perseverance, and indomitable faith of the friends of our good cause, and through the protection, above all, and the blessing of the Almighty, they are gone by! The angel of the Lord has, for a time, shut the mouths of these fiercer lions."—*Heber's Sermons in India*, p. 11.

tiousness, have been met by the purity, and the order, and the mental culture of a Christian land. Who gave to the Greenlander, "the man-fish," as Cecil has so appositely termed him, a being well nigh as stupid and brutish as the seal or the bear on which he preyed, civilization and comfort; and planted amid the snows of the cheerless North, the hopes, and the order, the peace, and the moral purity of a Christian community?—The Missionary. What has shaken to its base the system of Hindoo Polytheism that stood up in gloomy magnificence, the work of long centuries, and rooted in all the habits of the nation; and has at the same time left in perfect solidity, and unshorn of its splendor, the British power, that seemed originally enveloped by, and dependent upon this great fabric of idolatry?—The toil of the Missionary, sapping as quietly and effectually as the noiseless tooth of time, but far less tediously. In the frequent and varied attempts made to stay the decay, and to raise and civilize the character of our own Indians, what experimenter has gained even partial success?—The Missionary, and he alone.

And it is not in the lands of heathenism only, that the effects of our Modern Missions are to be traced. The Church has been blessed by them to an extent which would well repay her every sacrifice of funds and of life, had she failed to gain a single convert from among the tribes of Paganism. Her own mind has been enlarged. Neff, in order to give to his mountaineers the interest he desired them to feel in the Monthly Concert of Prayer, taught them geography. They learned the extent of the earth, and when they saw the breadth and compass of its moral desolations, their zealous evangelist needed no more to busy himself in stimulating their flagging energy. To feel for the heathen, it was necessary that the range of their own minds should be enlarged, and a care for missions in him, indirectly wrought to make his people scholars. The church at large has felt, in some measure, a similar necessity, and experienced a like benefit. Christians have acquired a greater amount of knowledge, and the consequence has been an increased liberality of thought. We may have, many of us, noticed the effect produced upon the feelings and energies of some rural and secluded community, when several of its youth have wandered away, to become the colonists of some far land that richly repaid their adventurousness and their toils. We have seen how interest in the lot of those who were their own children, or had been their pupils, or neighbors, or playmates, united the old and the young in the eager pursuit of information. All the books they could find were consulted; travellers were questioned; letters were exchanged: and it was not until they had a thorough knowledge of "the

what and the whereabouts" of the lot of their absent friends, that the little community could content itself, and be at rest. It has been even thus, that the missions of the church have benefitted Christian lands. The churches at home have learned to inquire about the world. Their hearts have gone with the Missionaries who quitted their altars and hearths for a more blessed but more toilsome life. The minds of those who continued to hold the homesteads of the church, have been enlarged, as they crept up the hills that girt around the happy valley, where Rasselas-like, they had lived in the enjoyment of a peaceful ignorance, and as they looked abroad from the eminence thus gained, upon that wide world beyond, which before had been to them an unknown land. There is a degree of knowledge in the common members of the church now, egarding the character and moral condition of the nations which was utterly wanting to those of the last generation.

The Missionary enterprise has done yet more. It has not only enlarged the minds of Christians, but it has softened and bettered their hearts. There is something delightful in the very exercise of kindly affection, though it be lavished in vain, and waste itself on an unworthy object, or though it spring less from principle than from impulse. Even the daughter of gaiety and dissipation, who has, in some hour of thoughtless generosity, given to suffering poverty, but that she might be relieved from its importunate cry, or its irksome presence, has returned at night to gaze with a keener delight, and fonder affection, on her own cradled child, as she contrasted his lot with that of the squalid misery, to which the past day had introduced her ; thus carrying back into her own ceiled and sumptuous mansion a new-found pleasure, from the scenes of want and wretchedness she had left behind. Christians have learned, thus, to prize the gospel more than they did, ere they knew, in the review of the heathen world, the miseries entailed by the want of that gospel. And they have found, too, a luxury of the highest order in their feelings of compassion for the multitudes that lay perishing in their ignorance. To the soul of Howard, as he returned at night to his pillow, fatigued with the toils and privations of his pilgrimages of benevolence, there was more of pure and high pleasure, (considering the question merely as one with regard to the degree of pleasurable excitement), in the feelings of sympathy and commiseration he had gratified, in his visits to the dungeon, the galley, and the hospital, than he could have found, had he resorted to the palaces of kings, swollen the train of an ambassador, or lingered with the scholar, to wonder and muse amid the glorious monuments of ancient art. The luxury of doing good has become known to the church; and through the instru-

mentality of our larger Missionary Societies, and their numerous dependent associations, the new found pleasure has been made cheap and accessible, until it can now be shared by all ranks and conditions. And the veriest child, whose petty contribution would scarce, when separately reckoned, pay the expense of its own transmission to Pagan lands, may, through the innumerable channels now opening for the charities of the churches, reach the most distant heathen; and she finds her own heart gladdened by the assurance that she is printing the Bible, and scattering tracts, sustaining the missionary, and teaching the true God to the little heathen child, whose hands had else been folded in prayer before some idol shrine, and whose eyes had else looked only to the gods of wood and of stone that can neither hear nor save.

It has given activity to the church. And this to man, in every state, brings in its train a thousand attendant blessings. To instance but one of its good effects, the theories of the church have been made clearer, and her principles stronger, by the occupations to which she has thus devoted herself. The waters of salvation have sparkled and brightened, and become purified, as they ran forth to reach the far heathen. As they flowed onwards, gathering speed and strength as they went, they were seen, beneath the open heaven and its freshening airs, cleansing themselves of the feculence that had mantled upon them, as they stagnated in the pools of a missionless church. The real nature and full powers of the truth are never developed, until the truth is seen in action. Much of the drivelling, and much of the quibbling, that have been miscalled theology, would never have been known, had the church remained true to her missionary charter. It could not have existed in a community actively embarked in efforts for the world. And it is to the missionary employments of the church that we look with confidence, as promising much for the practical theology of the nineteenth century. Missions have already thrown a mass of new evidence around the great outworks of scriptural orthodoxy, as held and defended by the evangelical Christians of all ages. It was one of the charges which Socinianism brought against the Deity and vicarious atonement of our Lord, that the doctrine hindered the progress of the gospel, and that the promulgation of such statements, as a revelation from heaven, would only awaken the hootings of the nations not yet christianized. But what has been the actual result? If any one fact stand forth as a prominent and immovable one, sustained by the consenting testimony of all our missions, of whatever sect, and whether in Greenland, in India, or in South Africa, among the Indians of North America, or the natives of the Isles that "float like halcyon nests on

the bosom of the Pacific," it is just this, that no statement seems to touch and melt the heart of the Pagan like this;—that the sufferings of a dying God, incurred in love to his murderers, are seen to unbar the heart that had remained impervious to all other arguments;—and that so far from shocking or repelling, it is true of the doctrine of the atonement, that it proves its identity with that cross of Christ which was the theme of Paul's boasting, by its becoming every where, to the men of every creed, and every hue, and of all the varied grades of barbarism or civilization, as did Christ crucified in the teachings of that Apostle, *the power of God to their salvation.* So again the vaunt of the Romish church, that she proved her apostolical character by being the only community that sustained, and sustained successfully, missions to the Pagan,* is now smitten down: and the rival zeal, and superior success of Protestant missionaries, have furnished new arguments to those who assail the grand apostasy of Romanism. Again, the Mission field affords a ready test for the trial of every theological speculation. Men of old might devise pretty and plausible systems, which would look well and win a name for their authors, because they were not tested and worn in the out-door labors of the church. But the teachers of the modern church must expect their opinions to undergo a speedy and severe trial in the out-posts of missionary labor; and the church will say to them, as Fuller, with his wonted masculine sense, said in reply to the scruples and quiddities of his Scottish brethren: "If you have a better discipline and uniform, and more ample accoutrements than are ours, prove it, by sending out your troops and officers into the field against the common foe." It will not longer avail for any Christian denomination to while away its time in boasting of its own transcendent knowledge, or its ancient and unstained lineage, now that the onset of the church upon the heathen world has fairly begun. We point her to the breach—we summon her to the high places of the field—we look for her banner in the thickest of the strife. And if she fail in this test, we scout her pretensions.

Yet let it not be supposed, that the church will find her doctrinal purity invaded, or her great outlines of religious belief materially altered by the missions of the age. Many truths, however, which have as yet received but a scanty measure of attention, will now be more anxiously studied, and better un-

* "This conversion of nations, according to the divine commission, is the *prerogative* of the Catholic church, *in which it has never had any rival.*" Butler's Lives of the Saints: Vol. xi. p. 14. See also Bp. Milner's End of Controversy.

derstood; and others, which have been unduly magnified, will sink down into their proper place in the great "proportion and analogy of the faith." We have seen many a youth going out into the world, strong in the store of pithy maxims received from his father or teachers; and they did indeed profit him much: but he was quick in learning, that he had not estimated properly their relative value, when compared one with another. Experience soon taught him, which were of rare applicability; and which, from their constant usefulness, should form the very staple of his meditations and his plans. Thus is it with our views of theology. It is an active and an evangelizing church, that will be, in some respects, most competent to give due adjustment, and the needed symmetry, to her own views of scriptural truth. She will take her vestments out of the presses and the wardrobes, in which they have been treasured by the economy and industry of other ages, and putting them to actual use, learn their fitness or their deficiency, their power to clothe the arm, and cherish the vigor of the warrior, or to turn the dart of his antagonist. Old truths thus perpetually put anew into successful application, will not be forgotten or become obsolete; while on the other hand, the weapon of a new opinion, that may have all the gloss and burnish of novelty upon it, will be little valued, if it be found that its edge is turned, and its point lost, whenever it is tried in the contest that is continually waged with Paganism, and superstition and skepticism. And in thus acquiring a sounder and juster view of the great system of Christian morals, and Christian doctrine, we anticipate much from the unsophisticated judgment and piety of the recent converts from heathenism.* We see religion too much as to its minor details, with the traditionary disfigurements and corruptions we have inherited from our revered ancestors, and which the influence of habit has in our eyes adorned with a spurious sanctity. But the neophytes of our Missionary brethren will aid in disabusing and disenchanting us, although we may be their superiors and their teachers, in biblical criticism and ecclesiastical history. And

* Cecil, in his Life of the celebrated English sculptor, Bacon, has said of him, that he was prepared to heed the criticisms of his friends, even upon those subjects in which his own experience was far superior to theirs. "Once walking" (says his biographer) "through his pieces, as I passed a statue nearly finished, I hastily said, 'Mr. B. that leg is too short.' He replied, 'Stop, stop: look again: for it never occurred to me.' 'Phoh!' said I, 'I know nothing of the matter: no doubt but you are quite right.' 'I don't know that,' answered he; 'I have taken no other rule of proportion than the measure of my eye, and the remark of a *fresh* eye is always matter of serious consideration with me.'" Now, the new-made convert brings this "*fresh eye*" to the gospel.

as the church goes on, kindling in hope, and growing in energy and in love, she will find the swathings of her sickly, her peevish, and her dependent infancy unwrapping themselves; and the church, surrounded by her missionary colonies, will be not only a larger, but a purer, not only a more powerful, but a better tempered and more thoroughly educated community, than she has yet been. If it be needed to defend such an expectation from the charge of presumption or fancifulness, we might adduce the language of that eminently sober-minded theologian, the elder President Edwards. "It may be hoped then, that many of the Negroes and Indians will be divines, and that excellent books will be published in Africa, in Ethiopia, in Tartary, and other now the most barbarous countries; and not only learned men, but others of more ordinary education, shall then be very knowing in religion.—There shall then be a wonderful unravelling of the difficulties in the doctrines of religion, and clearing up of seeming inconsistencies: 'Lo, crooked things shall be made strait, and rough places shall be made plain, and darkness shall become light before God's people.' Difficulties in scripture shall then be cleared up, and wonderful things shall be discovered in the word of God, which were never discovered before. This seems to be compared, (in the book of Revelations,) to removing the veil and discovering the ark of the testimony to the people."* Such were the hopes of one who, more than most interpreters, was of intellect "all compact," and who had drunk deeply into the spirit of the scriptures he studied.

And as the church sees, from many a shore now resigned to the unmolested sway of their ancient superstitions, the clouds of new-born Christians, who shall come trooping to her side, like doves to the windows of their dove-cote, she will find herself prepared for, and entering into, that state of union, the object, in our own and former times, of so much devout aspiration, of so many anxious speculations, and such repeated and fruitless efforts. Of the various schemes that have been devised for the entire, or more partial union of evangelical Christians, from the days of Dury and Calixtus down to those of Hall and Mason, we may say that most seem to have overlooked the need of a higher state of holiness, ere union could become profitable, even were it possible. And in reviewing many of these attempts to fuse an alloyed and debased Christianity into one homogeneous mass, we cannot but remember the language of Jeremiah: "*The founder melteth in vain, for the wicked are not plucked away.*" A higher state of Christian

* History of Redemption, Period III. Part VIII. Edwards' Works (Dwight's Ed.) Vol. iii. p. 405, 406.

discipline, and vital godliness more fully developed, are needed in all communities, to make such union feasible, and to make it advantageous were it feasible. There have been temporary unions, in which the principle of aggregation was merely the binding frost of a common liberalism,—an indifference to all truth. Such unions, if universal, would but convert the church into an avalanche, powerful indeed, but powerful only for desolation and ruin. The furnace of a common affliction, but yet more, the intense flames of a holy and heaven-descended charity, will produce the refined purity needed to effect an union that shall endure, and be worthy of the name. And Missions will aid in this. The exercise of Christian graces in the field of Missionary labor will have aided to purge from every communion much of its errors, and more of its selfishness; and above all, will have given to every denomination that high standard of personal holiness, the want of which, although few have suspected it, is, after all, the chief barrier to union among Christian sects. Men are not prepared to bear, and to forbear, to resign, and to adopt, to yield the post of superiority, or take the burden and the peril, as they must do, ere Christians can live together as one banded family. The growing holiness, and the growing dangers and obstacles of a Missionary community will bring the various bands nearer. And as they look abroad upon the hills darkened with the gathering lines of those who fight against their common God, and look onward to a common heaven, then seen more nearly and vividly than it now is, they will learn to know their brethren, upon whom they have heretofore looked askance as rivals, or aliens; and along the whole line one watch-word will run, and every eye will kindle with a contagious ardor, and the banners of sectarianism will fall before, or be clustered harmoniously around the uplifted Cross, as it is borne onward, amid their deep and silent prayers, to a perilous onset, and a protracted conflict, but to win at the last an assured victory. And how much have Missions already done towards that holy communion of heart,—that spiritual unity, which is far preferable to any merely external uniformity of symbols and of ordinances. The true Christian holds closer to his heart the brother of known piety, who speaks not his own sectarian Shibboleth, than he possibly can the lukewarm professor, who wears indeed his own partisan badge, but displays no warmth of piety. The existence of such men as Martyn, and Buchanan, and Thomason and Heber, has done more to reconcile the Baptist to Episcopacy; and the labors of David Brainerd have done more to excite his sympathy for godly Pædobaptists, than would have been effected by tomes of angry and able debate The Episcopalian cannot, despite his prejudices, look down with

contempt upon the community that fostered a William Carey and the sturdiest champion for the government of the Church by her presbyters, and for the admission of her infants to the privileges of membership, finds his soul melting into somewhat of sympathy for the Antipædobaptist, when he reads the gushing heart of Pearce, as it yearned over the Missionary field, or tracks the labors of our own Judson and Boardman. And Swartz and Vanderkemp, Fisk and Gordon Hall, Chamberlain and Ward, and Pacalt, Harriet Newell, and Ann Judson, and Charlotte Sutton, and Eliza Leslie, and Harriet Winslow, and a host of names that crowd in on the memory and the heart, as we write, are felt to belong, in a higher and better sense, to no one community, but are hailed by the whole household of faith, as kinsmen and kinswomen, our common love to whom should be the bond and the pledge of our love to each other. And all this is true, the bitter taunt of the Reviewer already quoted to the contrary notwithstanding, when he asserts, that "the darling passion in the soul of every Missionary is, not to teach the great leading truths of the Christian faith, but to enforce the little paltry modifications and distinctions, which he first taught from his own tub."*

We have seen what Missions have done, and are still to do. Yet let us remember the vast field that remains unbroken and unreached. The snows of the North, and the sands of the South are traversed by whole tribes that know not our Savior. The Sun of Righteousness has indeed arisen upon the earth, but how faint is his lustre, and how limited the range of his rays, compared with the realms over which, in his zenith, he is yet to shine, swathing the world with his light as with a garment. Asia and Africa are yet as continents unevangelized. Europe is but too largely overspread with the pall of Antichrist, except where "the covering" he has "cast over the face of the nations" is eaten away by the moth of scepticism it ever breeds: and the Southern portion of our own continent is his undisputed domain. The millions of the earth are on the side of their destroyer. The King, the Redeemer, is denied by the vast mass of the race he came to ransom.

The cause of Missions must be carried forward, and the efforts of its friends greatly enlarged, to meet the wants of a world, to answer the claims of our Lord, and to fulfil the vows of our own high profession. May we be allowed, therefore, to turn the eye of the reader awhile to some of the suggestions which have been made for upholding and extending the Missionary enterprise. In an undertaking of such general interest, and of such vast importance, it may be expedient at times to

* Edinb. Rev., Vol. xiv. p. 46.

remember, that in the multitude of counsellors is safety. From the bosom of that multitude, obscure, incompetent, and unexperienced, truths may yet at times come, deserving the most thoughtful study.

The remarks already made have overgrown the intended bounds of this Introduction. The suggestions which yet remain have been gathered by the writer, amid other and engrossing employments, that forbade his giving them the order and the compression he would have desired. Loosely and hastily thrown out, they may yet, ere they perish, meet the eye of some one better qualified and more at leisure, to give to the churches a review of the various plans of modern Missions, and their real or supposed defects. The remarks to be offered may be grouped under the several heads: I. Of the Home Resources of the Missionary enterprise; II. Of the training and character of Missionaries; and III. Of the various plans for Missionary labor.

I. The church in Christian lands bears to Missions, evidently, the relation of a cabinet of war and an arsenal, to an army in foreign service. She must have wise counsel to form her plans of action; must provide the needful funds and *materiel* of warfare; and select as her agents abroad, those who will necessarily, from the distance at which they labor, be left in many instances to their own discretion, and who should therefore be of the character to meet satisfactorily, so great a trust. She must also have those channels of access to Christians at home, by which information may be continually given them, and the needful aid, mental and pecuniary, be as regularly received from them. She must elicit prayer, and send back the records of its achievements and answers, to stimulate and sustain prayer. Every closet and sanctuary must become tributary to her in supplications, just as every Christian home and congregation should be brought to minister to her exhausted treasury. The system of effecting all this, that shall exhibit the greatest simplicity compatible with the requisite strength, will be the best of all systems. Various suggestions have been made as to this division of the Missionary enterprise. An original and vigorous writer of our own times (Douglass, in his work on the Advancement of Society,) has proposed that the concerns of our Societies should be in the hands of a few, as increasing the sense of responsibility, and as securing men more likely to keep themselves informed of the doings and experience of their predecessors; and that the active labors of the Society should rest chiefly on one or more Secretaries, adequately paid, and who should give themselves to the work exclusively of all pastoral engagements. Upon these principles, it is believed, most of our Societies act.

Another writer of high talent, the author of "The Natural History of Enthusiasm," has urged an entire change in the organization of Foreign Missions. His plan, it will be observed, extends to the *third* division, the labors of Missionaries abroad, as well as to the topics embraced under the *first* head; but its consideration seems, on the whole, to fall more naturally under the present head. In a treatise, which he has entitled "A New Model of Christian Missions," he has insisted on the loss of power to the Church, from her neglect of the great principle of the division of labor, and from the want of system and union in the Missionary efforts of Christians. His proposal is, that the entire body of evangelical Christians in the British Islands, not excluding foreign Protestant Churches, should throw together their resources, moral, mental, and financial, into one and the same coffer, thus forming "an universal, or rather a harmonious association for the purpose of propagating Christianity abroad." These entire resources should then be decomposed and recast in the form of seven societies, formed on the basis of the dissimilarity of the several spheres of Missionary labor. The *first* acting against Romanism in those countries that still profess Popery; the *second* assailing Mahometanism; the *third* place to be occupied by the existing Society for promoting Christianity among the Jews; a *fourth* Society undertaking the propagation of the gospel among the polytheistic nations of Southern Asia, and the numerous islands in the Eastern Sea; the *fifth* attacking the irreligion of China, and the nations of Northern Asia; a *sixth* to be occupied with the African race, excluding the Mahometans of the Northern and Eastern coast, and including the negroes of the West Indies; while to the *seventh* would be left the aborigines of the two Americas, and the islanders of the great Pacific. Each one of these great societies would have its subdivisions of committees for the several departments of financial management—the education of missionaries—the government of the foreign stations—negotiation with their own or foreign governments, &c. Some of them would have sub-committees peculiar to themselves; as for the Mahometan society he suggests a sub-committee, who might attempt to lay before the more advanced of the Mahometan nations, the bait of European philosophy, science, and art, and even of their political institutions and social economy. As it would be impossible for the several evangelical communities to contrive a new model of worship and ecclesiastical government to unite the suffrages of all parties, he proposes that, waiving all discussion, and to secure the attainment of an object, confessedly so glorious as that of an united and vigorous onset on all error, all denominations should submit in the concerns of the pro-

posed society to some one *existing* model of church government and worship. As precedence is, in private society, determined for the sake of peace by some *accidental* preeminence, he proposes to yield the guidance of the new institution to the Established Church, as being already possessed of a visible precedency;* and the forms and the ritual of the English Church would be sent abroad by the united Missionary Society. Baptist and other teachers, wherever called to labor, would enjoy the liberty which belongs to every Christian, to set forth, in charitable terms, and on proper occasions, the grounds of their peculiar opinions; and they, and the converts who adhered to them, would be free, individually, to abstain from any practice which they should think unwarranted by Scripture, and to observe any ceremonial they regarded as being of divine authority. The whole plan is evidently moulded only for the Missions of Britain. It would be a dereliction of evident duty, for American Christians to confine their labors to the field of his *seventh* society. For them to cooperate in advancing the objects of the other *six* societies, only as auxiliaries to the British union, would be at a loss of laborers, and funds, and missionary zeal, which they could not justify. Supposing the attempt made to establish independent associations for this country, upon the above scheme, the question of precedency is embarrassed here, with yet greater difficulties than surround it in England. With no sect which might claim it as the established religion of the land, Presbyterianism might plead her amount of intellect, and sacred learning, and social influence; Episcopacy her popularity with the opulent and the refined; while the Baptists and the Methodists would, on the score of their numbers, claim precedency, and reinforce that plea with the added one of their confessed zeal and successfulness. Even in England, the design, magnificent as it is, seems to have been regarded as impracticable. The arguments wherewith the author has labored to show such a course consistent with our own principles as a denomination, seem to us insufficient; and even were such an association formed, it seems doubtful whether good would be the result, unless a great and thorough change were wrought, infusing more largely the life of godliness into the community, which he would make the leading one in this great scheme. That he should confine this power to the evangelical party in that Church, seems to us difficult. Now the mere possession of wealth, and secular influence, and learning, would not ensure its due or wise application in the Missionary field, and the National Society, like the Establishment it represented, might show itself careless or unable to follow up and secure the bold and vigorous inroads, which weaker and sectarian bodies had

made into the domains of heathenism. Union without an advance in general holiness, would only serve to palsy the little life already developing itself. Yet the ideas of mapping out the unevangelized world, and bestowing labor according to its needfulness, and of introducing more system, and of cultivating all possible union, are worthy of being pondered again and again. And through the whole discussion are scattered thoughts and feelings of high value.*

That our Mighty and Wise Father has undefined and undefinable purposes of mercy and reformation towards the church herself, in her present missionary efforts, seems to us an unquestioned truth. But that the disunion of Christians is the great impediment, or that union in the mode devised by this gifted writer would prove the great remedy, or would even be allowable, seems to us more doubtful.

It was a charge brought by a great man of our own communion, Robert Hall, against some of the machinery of our

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* The hints with regard to the subdivisions or Committees may yet be available. And the language which follows must, in part, find a response in the heart of every Christian.

"The Missionary zeal has been sent down upon us, not merely (or perhaps chiefly) as the means of converting the nations; but as a spirit of burning and of judgment, of scrutiny and discrimination. It ferments in the lump to separate the precious from the vile; to make manifest who are on the Lord's side, and who, by the confession implied in their conduct, are to be numbered with his foes. Then again it penetrates more deeply into the mass of profession, and tries us, and discriminates, in the capital article of Christian love. In measure we have come forth as gold from the trial:—the calumny of Satan, who, in the open court of heaven, has these many ages been saying that the disciples of Christ love not each other, is now found, like all his spiteful but specious allegations, to be false; and it is seen that, though still infirm in judgment, and faulty in practice, the company of the godly are one in heart, and purpose. Thus have we passed through the initial process of the trial.

"But the work of the Heavenly Refiner is not yet perfected. Think we that he is content with what has been accomplished, or will stay his hand, just at the moment when the fine gold is bursting forth from the dross? Assuredly not; He will rather urge the heat, in confident hope of the issue.

"It is sublimely affecting to look round and see in what manner we are shut up—shut up beyond possibility of escape, under the hand of Him who is dealing with us. Omnipotent both for judgment and mercy, and stern in the determination of awful beneficence, and wise to catch us in our own craftiness, he has been leading his church into the snare of its own zeal, for its good. Let us contemplate the straitness of the ground on which we are placed.—We have been quickened to a sense of our duty to preach the gospel among the nations; we feel that this obligation cannot be evaded, cannot be forgotten, cannot be deferred. And now, for a forty years almost, we have been toiling in the work, and are coming to a conviction that a new, a greater, and a better directed effort must be made in behalf of our benighted brethren than has yet been thought of. We do not faint, or admit misgivings; but yet in the depths of our hearts we conceal the wistful prayer of conscious imbecility, and are fain to ask that the Lord, in compassion to the world, would once again, as in ancient times, grant to the use of his servants the rod of his omnipotence!

"Whether or not this unwhispered desire shall be listened to, who shall say? But first the church must be brought deliberately to revise its proceedings; must candidly confess that it has erred, and must address itself to the great work in a better manner." New Model, &c., p. 142—145.

Missionary Societies, that there was too much of publicity and display, and an appeal to unholy feelings in their meetings. That there is justice in the suggestion, all must have felt;—that there is feasibility in his proposed remedy, the making of yearly collections in each church, remains to be determined by actual trial.*

The address of Hall to Eustace Carey deserves, and we must suppose, receives the frequent and careful study of every one about to enter the field of Missions. To quote it seems but marring a fabric of splendid symmetry and beauty. It contains, however, one suggestion, that needs anew, and again and again, to be brought home to the hearts of the church. "When the first Missionaries who visited these western parts were sent out, their designation was accompanied with prayer and fasting: whence we may infer that *fervent supplication ought to form the distinguishing feature in the exercises appropriated to these occasions. An effusion of the spirit of prayer on the church of Christ is a surer pledge of success in the establishment of Missions than the most splendid exhibitions of talent.*" †

The powerful Missionary Discourse of Foster is known, we presume, to all, and the stern rebukes which it contains of fatalism, and party spirit, and the love of money, as hindrances at home in the path of Missions, have become, we would hope, familiar to all our readers.

Every community, maintaining Foreign Missions, has found the value of intelligence from the scene of labor, in sustaining

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* The passage may be found in a letter written by him to Dr. Ryland of Bristol.—WORKS, (Harper's Ed.) Vol. iii. p. 257.

† A suggestion of kindred spirit has been made with regard to the *Annual Meetings* of our Societies. The remark is one which should have great weight with the churches, as coming from a beloved and devoted Missionary, now entered into rest, and who poured out his life as a libation on the Missionary altar. "One would expect," exclaims Ward, for it is of him we speak, "that all the churches of Christ, throughout the united kingdom, would be invited on these great days to join the churches and delegates in London, in solemn acts of fasting and prayer. What an impressive and most interesting spectacle would this be to see all England, Scotland, and Ireland, on their knees, supplicating the Father of Mercies in behalf of a sinful and lost world. And might we not hope that their united cries would come up with acceptance before Him, with whom is the residue of the spirit? *But instead of fasting and prayer at these great seasons, we keep a religious jubilee, although* SIX HUNDRED MILLIONS *of the beings to whom it refers, die every thirty years, without God, without Christ, and without hope in the world!*"* To us at least it seems that there is something fearfully impressive in the truth thus simply enunciated. Prayer—prayer for the Spirit involves at the same time the great duty and the true might of the church.

* Ward's Farewell Letters, p. 105.

the zeal of the churches at home. In addition to reports and periodicals issued for the purpose of supplying this needful and daily food to the Missionary spirit, other measures have been suggested and employed. In the delegation of Tyerman and Bennett, as in a recent appointment by our own Board, the Parent Society has, by a deputation, visited its mission stations. The practice is upheld by apostolical usage. As carrying to the scenes of Missionary toil a new eye, and as bringing before the community at home more vividly than a Missionary, (in whom habit has deadened the sense of novelty,) can see or paint them, the fruits of Missionary labor, this measure at fitting seasons would seem one well repaying the expense of time and funds it may require.

Reciprocal visits from heathen lands, on the part of the Christian converts, to the parent churches, have been of frequent occurrence. They bring to the eye of the careless or the skeptical, the fruits of Missionary toil, as the wagons of Joseph brought conviction of real and waking bliss to the heart of his desponding father. But they withdraw from the Missionary field, now so scantily tilled, so much of talent,—the new convert passes through so fiery an ordeal from the attentions of Christians,—and there is so much to perplex him in our lukewarmness and our divisions, that many good men have doubted the general expediency of such visits.

Yet another proposal has been made for tightening the cords that bind the churches at home to their far colonies in heathen lands. It is, that our opulent churches should, in addition to their regular pastorship, sustain, each one, evangelists among the destitute of their own borders, and one or more Missionaries in Pagan lands, who, in addition to their reports to the general society, (which should always retain the power of appointing and directing them,) should maintain constant correspondence with these their patrons.

The machinery for benevolent contribution in our churches needs revision, to work with more ease and constancy, as well as with greater uniformity, and efficiency. And the bringing before the young men of the evangelical communities, more steadily and strongly the question of their own personal obligations to become Missionaries, requires perhaps new efforts on the part of the societies and churches that sustain missions. A more equal division of the fiscal and intellectual resources of the church, between its home labors and its foreign, is a problem of great practical importance, deserving thorough study If the churches at home be not overstocked with laborers, it is but too certain that their limited needs are most wastefully supplied, when compared with the crying desolations of the heathen world.

II And here we have approached the second topic of discussion, the character and training of Missionaries. The physical and moral training by which such travellers as Burckhardt fitted themselves for the privations and the novel habits of the nations they visited, have been sometimes proposed as a fit model for the imitation of the Missionary. The amount of literary culture to be required is, we believe, to be determined rather by the special circumstances, than by any general rule. Those who are to become translators will need learning and mental discipline; but in others, we should believe the native strength of the mind to be a far more important question than the amount of literary furniture; and a high grade of piety is far the most important of all requisites. To what extent he should provide himself for labors merely secular among the heathen, is a vexed question. Vanderkemp, although an accomplished scholar, and a physician of high reputation, wrought, if we recollect aright, in a brick-yard, to prepare himself for usefulness in the arts of civilized life, among the Caffres and Hottentots of South Africa. We believe that the inclination of the friends of the heathen has generally become this, to rely for such aid rather on pious artisans who may devote themselves to the work, than upon the Missionary preacher. The profession of the physician has been more successfully, than any other secular employment, grafted upon that of a spiritual guide to the heathen.

The planting of Christian colonies comprising merchants and artisans, has been also a subject of discussion That the private members of the church may, and should guide their commercial enterprises more into the channels of the church's benevolence, seems plain; but colonies admit so little of that nice selection and close restraint necessary to the Mission enterprise, and their moral influence in most instances has been upon the natives of the land so evil, and where good has been so indirect and dilatory, that we should doubt the expediency of throwing the Missionary ventures of the church into this exact form.

The term for which the laborer among the Heathen should engage himself, whether for a period of years, or for life, has divided also the opinions of those who patronize Missions. The general feeling has decided it in favor of leaving to the Missionary no retreat, and, like the Spanish adventurer who burnt his fleet, that he might leave to his army no hope, except it were onward, and in the field of conflict, the church has shut up her Missionaries to the expectation of making their graves in the land of their labors.

Whether the church is to rely on her younger members to recruit the failing ranks of the Missionary host, or whether she

will not, in her coming days of higher devotedness, draw largely upon her older and more experienced laborers, the settled pastors of the churches, is an inquiry that has not yet perhaps received all the attention it deserves. The energy and enterprise of the young, and their greater pliability of character recommend them; but the prudence, and the wide influence, and the tried virtues of men long known to the churches at home would also be of high value to the Missionary cause, in guiding it abroad, and in strengthening its hold upon the sympathies of the churches at home. The increased difficulty of acquiring in later life, a new language, is perhaps the most weighty objection; and this seems to have been the reason, why the Nonconformists of England, when silenced at home, did not go forth to seek the liberty of exercising their ministry among the heathen.*

Another question of interest in this connection regards the comparative advantages of celibacy and of marriage in the Missionary. Swartz, it is well known, was unfriendly to the marriage of Missionaries, at least during the first years of their ministry, both as being expensive, and as embarrassing, by its cares, their progress in study.† The subject has been incidentally considered by Jowett, in his review of the Romish Syrian Missions, with clearness and force.‡ He is adverse to celibacy as a general rule. For an itinerating Missionary, however, the cares of a family would seem an unmanageable clog. If settled at a station, it would in most instances appear to be his duty to give to the heathen, as the head of a family, the benefit of his example in the discharge of every social duty.

The religious community of Great Britain were, a few years since, somewhat startled, and not a little annoyed, by the sweeping charge brought against the Missions of the modern Church, by the able and devoted, but eccentric, Edward Irving. He impugned the London Missionary Society, to their faces, in a discourse delivered before that body, and involved all other

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* "There are many here, I conjecture," (says the holy Baxter, in a letter to Elliot, after telling his correspondent that there was 'no man upon earth whose work' he thought 'more honorable and comfortable') "who would be glad to go any where, to the Persians, Tartarians, Indians, or any unbelieving nation, to propagate the gospel, if they thought they would be serviceable; *but the difficulty of their languages is their greatest discouragement.*"* We cannot but think that this difficulty was then, and yet is overrated. Xavier, whose success was so signal, had reached the thirty-sixth year of his age ere he sailed for the East, a season of life in which the flexibility of youth has as perfectly disappeared as at a later period.

† Memoirs, p. 357, 358. ‡ Christian Researches, p. 266.

* Orme's Life of Baxter, Vol. I. p. 153.

similar associations in the charge, as departing from the apostolical model, and as having an undue regard to money as a necessary means, and to the qualification of *prudence* in the Missionary to the neglect of zeal and faith. The apostolical was, according to him, a permanent office in the Church, and the Missionary of our own times was the legitimate successor of the Apostles.

The charge given by our Lord to his disciples, when going forth to evangelize Judea, that they should not take two coats, nor shoes, and that they should not salute any man by the way, was, in his view, intended to be of perpetual obligation, and furnished to the evangelist, who entered heathen lands, the charter and the rule of his office. Employed by no society, subjected to no earthly rule, self-sustained, discarding all confidence in earthly wisdom, or wealth, or friendship, and strong in simple faith, the Missionary was to go forth, looking to Heaven alone for his commission, his success, and his recompense. Although the results at which Irving arrived are generally rejected, there are yet passages in his discourses on this topic, of high eloquence, but yet more impressive by their solemn truth; they are on the wisdom of the divine plan in making Faith the great armor of the Christian Missionary. The whole of his "*Orations*" (as he has entitled them) "*for Missionaries after the Apostolical School*," may be read with profit, as containing many elements of truth, but not skilfully arranged and combined, and not producing, in consequence, a true practical result.

"Their miracles," (says he, in describing the first Mission of the Apostles,) "which saved many, protected not themselves; their inspirations, which blessed many, could not shield themselves from every harm and sorrow which patient nature can endure. They are to be placed at the bar of civil law, to be hunted out with religious persecution; against them the tender affections of life are to rise in arms, and the soft and downy scenes of home are to bristle like the iron front of war." p. 20.

"Go, my chosen ones, (said their Lord,) go like the defenceless lamb into the paw of the ravenous wolf: the world thirsteth for your blood, and is in arms against your undefended lives. Nevertheless, go. You are without weapons of defence, no bribes are in your hands, nor soft words upon your tongues; and you go in the teeth of hatred, derision, and rage. Nevertheless, my children, go."—p. 21.

There is intermingled with these passages, as they stand in the work itself, some incorrect exposition of Scripture, as it seems to us; as in his explanation of salutation being forbidden to the disciples, lest they should thus conciliate friends. It

appears rather an allusion to the speed he required in their circuit through Judea: a similar charge was given by the prophet to his servant Gehazi, when carrying his staff to be laid upon the dead child. It was an injunction of speed, the more necessary in the East, where the forms of salutation are of the most wearisome length. The resources also, which a traveller, unprovided like the Apostles, might yet find in the famed hospitality of the East, should not be overlooked, by an interpreter of these instructions. And the proof, that these instructions alluded to something more than their first tour as evangelists amid their countrymen—proof essential to the validity of his argument, seems to us deficient. Yet, with these deductions, there is force and beauty in the picture of the Apostolic Mission, strong in faith, and next, strong in what Milton has somewhere styled "the irresistible might of weakness." But in the passages which now ask the reader's notice, there is higher power, and more entire truth.

"Men must have a livelihood before they can speak or act: they must have protection to cover them from the tyranny of power, and law to save them from the riots of the people: they must be well paid if you would have them work well, for if a man have no comforts his life is miserable.—What! such mendicants as these convert the world! say the well-conditioned classes; vagrant, vagabond fellows, they are fitter for the stocks or the common jail. Such illiterate clowns, such babblers as these, instruct mankind! say the learned classes; away with them to their nets and fishing craft. And, say the political classes, it is dangerous to the state; they cover plots under their silly pretences, and must be dealt with by the strong hand of power. Methinks I hear, in every contemptible (*contemptuous?*) and arrogant speech which is vented against the modern Missionaries by worthy and self-sufficient men, the echo, after two thousand years, of those speeches which were wont to be poured upon the twelve Apostles and seventy disciples, when they began to emerge out of the foundation of society, into the neighborhood and level of its higher ranks."—pp. 21, 22.

Yet there was a Divine Wisdom in the deprivation.

"It was a spiritual work they had to do, therefore he disembodied (if I may so speak) and spiritualized the men who were to do it. It was Faith they had to plant, therefore he made his Missionaries men of Faith, that they might plant Faith, and Faith alone; they had to deliver the nations from the idolatry of the gold and the silver, therefore he took care his messengers should have none; they had to deliver them from the idolatry of Wisdom, therefore he took care they should be foolish; they had to deliver the world from the idolatry of Power and Might, therefore he took care they should be weak

they had to deliver the world from the idolatry of Fame and Reputation, therefore he took care they should be despised; they had to deliver the world from the idolatry of things that are, therefore he took care they should be as things that are not:—making them in all respects Types and Representatives of the ritual they were to establish, models of the doctrine which they went forth to teach."—p. 27.

And there was safety and strength of some sort in this desolate innocency.

"Now, bad as the world is, wild as is its ambition, heartless as is its vanity, proud as its riches are,—and mad as they are all, ambition, vanity and riches, I cannot but please myself with the imagination that there is no clime so barbarous, or, (which I believe the more dangerous extreme,) there is no region so polished, as not to possess a gleaning of worthy spirits, to welcome these travellers between heaven and earth. For there is no visible thing about them to create hatred; the men come in the name of peace: there is no visible thing to excite jealousy; the men are possessed of nothing, and coveting nothing: there is no visible thing to excite envy, for the men call nothing but their life their own, and even of that they are not careful; and they meddle with no earthly concern, and have no earthly end, and walk in innocency, and live in simplicity, and cleave to no sect or party of men, and know no country, and intend no interests; and their tidings are all from heaven, and their discourse all of immortality, and their debate ever holden with the immortal soul, and the end of their ministration is the salvation of mankind; and it is virtue which they commend, and peace which they promote, and charity toward all which they enforce; and a blessing goeth with them, and health cometh to the house where they abide, and the Son of Peace resteth there, and salvation entereth in as into the house of Zaccheus, that day they arrive. I cannot help thinking that the men were well endowed for their work, and that their work was worthy of the endowment, and that they would find in the worst of climes (as verily they did, for these same twelve planted the Gospel far and near, from India to the British Isles,) a class of men, and that the highest, to give them welcome. The ambitious, I see, would spurn them, and they would be content to be spurned; the cruel, I see, would maltreat them, and they would be content to be maltreated; the hollow-hearted wits and satirists would make merry with them, and they would be content to be made merry withal; and the busy, bustling crowd would pass them unheeded, and they would be content all unheeded to be passed. 'What do these babblers say?' 'They seem to be setters forth of strange gods.' 'Great is Diana of the Ephesians.' 'They set up

another king, one Jesus.' 'Away with them, they are not worthy to live.' I hear these sentences echoing round their path; and I see them following it fearlessly onward to the death. But do I not see a Felix trembling, and a roya Agrippa knitting his half convinced brows, and a judge of Areopagus blessing the heavenly tidings, and a Jason giving pledges for them, and a Gamaliel speaking before senates in their behalf; a Dorcas, a Lydia, and honorable women not a few, waiting upon the wants of the all-enduring men: and the thoughtful of the people are pondering the words which they speak, and the serious minded are applying their heart to the doctrine, and charity is leading them by the hand, and brotherly humanity is opening to them the gate, and affliction, comforted by their presence, is anointing them with tears of joy; and the genius of every high and heavenly faculty of the soul is sitting at their feet, well pleased to be schooled and taught by the messengers of Heaven."—p. 39—41.

We are greatly deceived, if this be not highly eloquent, and in the main, as profoundly true as it is eloquent. It is good to dwell here, gazing on this vivid portraiture of the first Missionaries of the cross, even though we cannot with Irving believe, that they have left to the Missionaries of the modern church an inheritable dignity.*

Irving then proceeds, (and here, we think, the evidence of the Apostolical Epistles fails, and is no longer with him in his subsequent deductions,) to infer that such is the charter eternally of the Missionary enterprise, and that "the modern method of furnishing out the Missionary" (p. 61.) is not justifiable.

"The warlike spirit of the crusaders, who unsheathed the sword which the blasphemous Father of Christendom had blessed, and unfurled the consecrated banner of the cross, therewith to spread the gospel of peace, and the artful spirit of the Jesuits, who brought all the stores of human wit and worldly wisdom to the same great undertaking, and the spirits of this moneyed and prudential age, who preach the crusade of gold as eagerly as Peter the Hermit preached the crusade of steel; all these seem to arise to overwhelm the poor wight who shall say that neither gold, nor steel, nor worldly wisdom are essential to the equipment of a Missionary."—p. 75.

He proceeds yet further, and would seem to claim for the evangelists of the church to the heathen, the unearthly com-

* Some of the terms employed in his work seemed derived from his intercourse with Coleridge, whose society he at this time frequented; to whom he has dedicated the work itself, in language of the most affectionate veneration, and to whose discourse he acknowledges himself indebted "for a new impulse towards truth, and a new insight into its depths."

mission, the irresponsible, (as far as man is concerned, irresponsible) powers of the ancient prophet.

"What are Missionaries but the prophets' order? It is a presumption hardly short of Papal, to command them. They are not Missionaries when they are commanded. They are creatures of the power that commandeth them. Up, up, with the stature of this character: it is high as heaven: its head is above the clouds which hide the face of heaven from earth-born men: its ear heareth the word of God continually, and continually re-echoeth what it heareth to the nations."—p. 93.

This is most extravagant,—involving, for it is no less, a claim of prophetical rank, and of actual inspiration. It seems to us the flowering, in Irving's mind, of those unhappy errors with regard to the prophetical character, as being permanent in the church, which, as they ripened, shed out their bitter and fatal seeds over the last years of his life. But although strenuous for his own views of the Missionary's proper character, he allows that much good has been done by those who have taken what he regards as an inadequate view of the Missionary character, and an unworthy estimate of its powers; God having blessed the labors of the present and former laborers according to the measure of their faith. It is difficult, at times, to disentangle the ideas, from the web of his highly imaginative and ornate style. It seems modelled on the magnificent and embossed prose of Milton, and like that, is as gorgeous, but often as stiff, as some rich, antique brocade. Passing, of necessity, the details of his argument, we have adverted to his peculiar views, with some hastiness, and perhaps not without some inaccuracy.

That, as he would wish, the Missionary should go forth, not under the directions of any Society, but to be swayed by the impulse of his own spirit, seems to us not only unreasonable but highly unwarrantable. Even Paul and Barnabas went forth, in their earlier missions, only by the sanction and with the consent of the churches. The door, by such principles, would be cast open before the fanatical and the presumptuous; while the man of true piety, from the very humility which attends it, would be the last to discover his own right to arrogate so singular and high an office as the Apostleship; and, at the same time, the views of Irving would, as it seems to us, shut the church out from the privilege of rejecting on the one hand the unqualified candidate, or of drawing forth, on the other, the qualified missionary from his obscurity, and speeding him on his way as an evangelist to the Gentiles. But into the sentiments of Irving, as to the necessity of a high order of faith in our Missionary brethren, and perhaps even into some portions of his charge of undue worldliness, as made against our

present schemes of Missions, it is not inexpedient to look. That a simpler faith will, with fewer instruments, work more splendid and durable results, seems to us a supposition neither irrational nor uncharitable.

The *errors* even, of such a mind as Irving's are instructive. For the ultimate decision, he appeals to the church in coming times, "from the ostracism of the people, the voice of a hireling press, and those who would sell the judgment of the matter to the highest names on a subscription list."

III. For the best modes of Missionary labor, we must look mainly to the records of the past. A thorough and devout commentary on the Acts of the Apostles, as indicating the most successful plans for evangelizing the heathen, would be a work of untold value to the church. Yet the spirit of the labors there recorded, evidently is one that would accommodate itself to, and employ every innocent instrumentality, peculiar to any age or country, although unknown to the era in which the apostles labored. They would not have hesitated to use the press had it been then known, and they who became all things to all men would not, in our own times, have neglected to appropriate to the high service of the sanctuary, every new implement that was not incompatible with the simplicity of the gospel.*

Whether the Gospel would be most effectively dispensed by itinerating over a large district, or concentrating effort and strength upon a few points wisely selected, is an inquiry full of interest, and not without its difficulties. The opinion of Bampton, a devoted laborer in the Orissa Mission, seems to have been in favor of the former; Mr. Sutton, the historian of that Mission, is, from a view of the results, led to prefer the latter. One of the instructions given to the Romish Missionaries in Syria was, that, on account of the extent of the harvest and the fewness of the laborers, the stay of a Missionary in any one place should not be prolonged, except for weighty causes, beyond *three years;* when he should proceed to cultivate other regions of his assigned province, preferring the more populous to the less densely peopled districts.† This is evidently an attempt to combine the advantages, but perhaps unites also some of the disadvantages, of either form of labor.

For the supervision of Missionary labor, Douglass has proposed a measure, which seems to resemble in character the

* Among the suggestions of the present day, has been that of freighting a Missionary ship with Bibles and Tracts, to be scattered along the coast of those heathen nations, in whose tongue such works may have been prepared.

† Jowett's Christian Researches, p. 248.

appointment held by Dr. Philip, in South Africa. It is, that some individual of distinguished qualifications should act as the superintendent of the Society's labors and laborers in the country he inhabits. The Apostle Paul, in the powers conferred by him upon Timothy and Titus, seems to have sanctioned this principle. As in their case, the appointment should be but an occasional and temporary one. The action of one, thus at hand and prepared for prompt and intelligent interference, seeing much which no Society at home could, through any correspondence, be made to see, might be often of great value. A *permanent* office of the kind would unsettle the power of the Society who had appointed him, to control their own Missions, and be clothed with the evils which our churches dread in an Episcopate.

The best mode of employing the native converts as the evangelists of their own nation, is a subject that in proportion to the increase and success of our Missions, will demand patient and devout examination. The Baptist Board of Foreign Missions is understood to contemplate the establishment of a Theological Seminary in Burmah, for the native preachers. The practice of the Romish Church seems to have been, to send back its youthful aspirants for the priesthood, from heathen nations, to Rome for education. Indeed, of the policy of that church this was but a natural fruit: its boasted unity was best maintained by giving to all its teachers the stamp and imprint of the Roman mint, and by submitting to the personal inspection of the Propaganda, those who were to be intrusted with power abroad.

The effective system of superintendance and religious culture, provided by Wesley in his bands and classes, have seemed to some not inapplicable to the condition and wants of recent converts from heathenism, in training them and carrying them onward amid the multiplied snares and obstacles of their course. Something equivalent to this, is, we believe, adopted by the English Baptists in their Missionary labors among the negroes of the West Indies, where the character of the converts requires just that vigilant supervision, which their number makes it impossible for the pastor, alone and unaided, to exercise.

Of the suggestions which have been made in our own country for an advantageous change in the plans of our Missionaries, there are two which seem most deserving of examination; one which suggests our having allowed other modes of assailing the heathen mind to usurp the place which God has determined to reserve exclusively for the preaching of the word, and another which inquires, whether our efforts would not be more successful, were there a more thorough identifi-

cation of our Missionaries in garb, customs, and dwellings, with the heathen nations they visit.

As to the first of these, it would appear, on reviewing the field of Missionary effort, that the labors there bestowed have run chiefly into three channels; education, the press, and preaching. Some seem to have looked mainly to the influence of the gospel, as brought to bear through the medium of schools on the minds of the young. Others have devoted themselves more to effecting translations of the Bible, and preparing and scattering tracts: whilst others again, after having acquired the language, have confined themselves chiefly to oral addresses, and these, often, as delivered in a course of itineracy. All these seem to have been useful, and God has honored all; yet, if a preference is to be given to any, not only apostolical usage, but the first principles of human nature seem to require, that the pre-eminence should ever be claimed for the last.

Against the giving of an undue precedence to schools, it has been observed by Ward, "that the great preference frequently given to this order of means, has arisen from the want of a more firm belief in the certainty of obtaining those influences by which the gospel is *the power of God.* When we hear persons say, 'Schools are the *only* means, by which Christianity can obtain a footing in India,' this unbelief is too apparent."—(*Farewell Letters*, p. 153.) This system of benefitting the heathen involves, if lifted into the first place, an injury and a wrong to God's appointed instrumentality, the oral preaching of the Word. Again, it leaves one whole generation, the parents of these children, to go down unpitied to the grave and to hell. In neglecting this adult portion of society, it loses, too, the most likely means of increasing and consolidating its schools. Convert the parent, and you have his children as scholars. Neglect him, and you have no certainty of retaining his children; whilst you have the certainty that his moral influence, as parent, is steadily counteracting your own influence as teacher. And you are in a case of great difficulty, and a work of urgent necessity, choosing an indirect and distant road, to the neglect of a briefer and less circuitous path. You hope to instil the gospel in the process of education, gradually and unawares; instead of endeavoring by the gospel to lay the foundation for general education. In other words, it seems to involve a similar error, in substance, with that which Chalmers so eloquently and indignantly exposed, and which is very ably examined in an Essay of his gifted pupil, young Urquhart:—you will not Christianize until you have civilized, while in fact, in most savage nations, civilization becomes feasible, only as the fruit of an engrafted Christianity.

Again, over the press, the discourses of the living evangelist

have these advantages, that they reach all, those who cannot, or who will not read, as well as those who do read;—that they are susceptible of perpetual variation, and may be constantly adapted to the character and needs of the hearers;—that they answer objections and difficulties in the mind of the hearer, fast as they arise to manifest themselves;—that they appeal to the sympathies of man by the living voice, the speaking countenance, and the earnest gesture, giving to the auditory visible token of the importance attached to the subject, by the speaker himself, and of his ardent sincerity, and benevolence;—and, above all, that God has selected this mode of spreading truth, and in all ages honored it. It is one of the original and simple discoveries given to the world by Jesus of Nazareth, that in this mode the opinions of a nation may most readily and thoroughly be changed. A zealous devotedness to it is the very means most likely to make evident the necessity, and to hasten the completion of Scripture translations. And when these translations have been provided, this furnishes the means of distributing, explaining, and commending them to the heathen nation. In this exercise, also, a person is most likely to acquire that knowledge of the popular intellect, its prejudices, and its habits, and that mastery of the national dialect, by which he shall be best qualified to make an intelligible translation, or to become an effective writer of tracts. Preaching, too, has another recommendation. It is the least costly of all methods of disseminating truth. And such are its peculiar advantages, so evident and great have they been in trial, and yet so unsuspected were they, as a means of changing a nation's hereditary opinions, that we should almost deem a list of the evidences to the divine origin of Christianity incomplete, that did not enumerate as one of them, the employment of preaching as the great instrument of popular reform.

Yet *all* these various methods of benefitting the heathen are to be employed, and to be combined, in varied proportions, according to the peculiar circumstances of the nation, or the era.

To give to preaching more effectiveness, it might be well to examine, seriously and prayerfully, the question as to the line at which conformity to the habits of the heathen nation should end.* We know the common argument, that it is needed not

* The following quotation bears indirectly on this subject. It shows that much good is done by not asking the heathen to come out from his national habits. Would it not authorise the experiment of going still further to meet the heathen in these habits, by assuming and copying them? "As a part of this system, we have carefully avoided every thing which might Anglicize the converts. We have made no changes in their dress, their names, their food, their language, or their domestic habits. Krishnu, who was baptized more

only to Christianize the heathen, but to civilize him; and that the Missionary cannot win his respect if he adopt his garb: but we must confess that we remain yet unconvinced. The great principle of our Savior in his teachings, seems to have been, to get himself and his word close to the eye, the ear and the heart of our race. To do so, he looked with a holy indifference upon the infirmities of our kind, and wore with a holy composure the littlenesses and the weaknesses of humanity; that so he might bring himself near to the minds he would win and elevate. The lever which was to upheave the national intellect and conscience, was thrust beneath them; and the very lowliness and obscurity of his origin, and education, and attendants, gave him the deeper and surer *purchase*, in his endeavors to loosen and to lift the souls of his people from the dark quarry in which they slumbered. As for civilization and all its blessings, the Missionary may well leave that; it will surely and speedily follow in the train of true piety. It would seem as if in our own times, Gutzlaff had been raised up in part, to illustrate and commend the principle adverted to, in the reference to our Savior's labors. Part of his wondrous success is, doubtless, attributable to the perfect imitation found in him, of Chinese speech, manners, and personal appearance. The Romish Missionaries often acted upon this principle with great and astounding success. Though the emissaries of a Church, fully identified, as we believe, with the great Anti-christian apostasy predicted by Paul and by John, yet many of them were men of indomitable energy, and splendid powers, and some of them at least, men of true and rare piety. We plead not for the infamous perversion some of their number made of the principle, in becoming all idolatrous things to their idolatrous hearers, until, as their eloquent eulogist Chateaubriand has (unwittingly as we think) allowed, they actually assumed among the Hindoos the garb and brutal penances of the degraded Fakir. * But let us look to such a man as Francis

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than twenty years ago, appears among his countrymen as much a Hindoo as ever, those things contrary to Christianity excepted. If we had given the converts English names, and the English dress and appearance, the idolaters would have triumphed; for every such convert would have been a man on a gibbet, hung up to warn others not to permit themselves to fall into the hands of the English."—*Ward's Farewell Letters*, p. 166.

* *Chateaubriand's Génie du Christianisme*, l. 4. c. 1. "A combien de saints déguisemens, de pieuses ruses, de changemens de vie et de mœurs n'étoit-on pas obligé d'avoir recours, pour annoncer la vérité aux hommes! A Maduré, le missionaire prenoit l'habit du pénitent indien, s'assujettissoit à ses usages, se soumettoit à ses austérités, si rebutantes ou si puériles qu' elles fussent." The work contains a most brilliant panegyric of the Catholic Missions. Voltaire and Montesquieu, names less friendly to religion, are

Xavier. We think that we discern in his spirituality the traces of that early leaning to Lutheranism—that "pleasure in hearing these novelties," of which Butler speaks,* and from which Loyola saved him, when a student at Paris. In reading his life and labors, spite of the mists which his lying eulogists have

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also to be numbered among the eulogists of these same Missions, that from the extent of the scale upon which they were planned, and from the outlay of time, and talent, and zeal made upon them, were certainly most magnificent undertakings. Yet an impressive lesson, as to the sure result of all such unwarrantable arts of accommodation as they at times adopted, is read in the fate of the Mission at Madura, above named. This Mission was once called by an admiring and delighted Missionary, *Father Martin*, the most beautiful and most perfect one that ever was. Their converts were gathered by thousands. (Murdock's Mosheim, III. 282, *note*.) The whole of the country in which it was situated has been resigned, in our own times, by the Catholic Missionary, the *Abbé Dubois*, in utter despair; he pronounces all their converts insincere, and accounts for the entire failure of the Romish Missions in India, by supposing gravely, that God has sealed the whole nations to eternal reprobation. Thus they won and lost China—thus they won and lost Japan—thus they won and lost Abyssinia.

Yet while we reject their errors, and condemn the arts that made them mandarines and courtiers in China, bramins in India, and cannon-founders in Paraguay, let us not forget their martyrs, for they have been many, or refuse to do justice to the intrepidity that faced the most fearful dangers, and endured, where there were none to commiserate or to applaud it, the most bitter privations. And we will hope that the church which possessed, amid all her corruption, such men as Fenelon and Pascal, Massillon, Nicole and Arnaud, had also among her many and dauntless Missionaries—some few at least, who breathed a kindred spirit with those holy men, and amid much blindness loved Christ, and were loved of him. When viewed as a whole, we have no regret for the failure of their Missions. And yet it is affecting to read the testimony to the good that was found in them, borne by the descendants of those Canadian Indians to whom they ministered. A recent voyager mentions his having seen, five or six hundred miles beyond the limits even, to which the more wide-spread civilization of the present age has reached, small wooden huts erected by the Jesuit Missionaries, while Canada was a French province. The poor Indians, now relapsed into their former habits, yet respect these places, as having been the abodes of "*the good white fathers who, unlike other white men, never robbed or cheated them.*" (Ross Cox's Adventures on the Columbia River, p. 149.)

The Roman Catholic is unhappily not the only communion which has endeavored to proselyte by methods entirely repugnant to the spirit of the gospel. The Dutch in Ceylon, by holding out the lure of pecuniary advantage and official distinction, brought multitudes of the natives to a nominal Christianity, while they retained all the superstitions and practices of heathenism: and a more corrupt church, in whom the conduct was therefore less inexcusable, that of Russia, is said to have proceeded yet further, with some of the Pagan hordes subject to the Russian government. The Turalinians, the most civilized of all the Tartar tribes found in Siberia, were forcibly baptized, in the river on whose banks their towns are situated, by Philoppei, a noble or ecclesiastical dignitary, *assisted by a body of Cossacks*.—Malte Brun, II. 2.

* Butler's Lives of the Saints, vol. xi. p. 15.

gathered around the name they sought to honor, we cannot but see a man of eminent devotedness and sanctity, whose dying words were, we doubt not, fully verified in that eternity to which he past while uttering them: "*In thee, O Lord, I have hoped; I shall not be confounded for ever.*" Few men have produced such wondrous effects. And we cannot but think that in addition to his immitigable zeal and industry, much of his success might be traced to the single-hearted boldness with which he threw himself among a heathen population, mingling with them, and conforming to their habits as far as he well might. Oh, had he but represented the true church, and scattered the written Word!

The church now requires a history to be written faithfully, and after long and devout study, of the various plans pursued by Missionaries, and their results; as has been suggested by a living Missionary, in an address, delivered during the present year to some Evangelists, about to embark for the East.* Such a history is at this juncture greatly needed. In the plan of a Church History, sketched by Lord Bacon, he proposed to divide the annals of religion into three portions, "*whether it be fluctuant, as the ark of Noah; or movable, as the ark in the wilderness; or at rest, as the ark in the temple: that is, the state of the church in persecution, in remove, and in peace.*" † The history of the Missions of the church, would comprise, properly, the second of these divisions: THE ARK IN THE WILDERNESS. It may be a work reserved for the men of a later and more blessed age,—the task of some gifted mind, deeply sanctified, and who shall live in the latter and palmy days of the *church at rest*, and who shall dwell fast by *the ark*, when installed in its quiet glory *within the temple*, lighted by its golden lamps, and inhaling its fragrant odors; while before it, now for ever *at rest*, the wealth, and the talent, and the taste, and the learning of all the earth are heaped as votive offerings;—it may be his task, we say, to prepare and give to the world a full story of the journeyings of this ark, while it was yet *in the wilderness*, as it past from nation to nation, and shore to shore, on its missions of peace. But meanwhile, and ere that glad hour have fully come, a good work will have been done to the Zion of God, should some one, competent and possessing the requisite materials, arise to devote his studies to the task of

* "It were desirable (is his language) that a philosophical, or rather a scriptural view of modern Missions should be written, bringing forward the results of the various forms of operation, (many of which can be regarded as only experimental,) and by an induction of *facts* showing the excellences and defects of the present system."—*Rev. Myron Winslow, of Ceylon. Sunday School Journal, July 5, 1835*

† Advancement of Learning, Book II. Bacon's Works, vol. i. p. 87.

aiding to guide that ark now, and while it is yet on its march, by instituting a close scrutiny into the history of its wanderings and triumphs in apostolical times, and of the modes of conducting it in each subsequent age, their comparative nearness to the scriptural model, and their comparative results? If the Decline and Fall of the Roman Empire were, to a heart chilled by infidelity, a vast and exciting theme, what higher honor and delight await the writer, who, in glowing love to his God and his race, shall assay to record the dawning,—the *undeclining* glories of the Messiah's Reign, the Rise and Establishment of Christ's Empire over all lands, and all people. He would not labor in vain, nor spend his strength for nought: the kingdom of which he should write, shall be an everlasting kingdom, unconscious of decay; and the Vine, whose obscure planting, and whose slow growth he should record, is shooting its vigorous branches onward into the eternal world, and fastening the tendrils of its unfailing hope upon the unshaken throne of the Almighty.

Yet to make that history all that it might be to the church, it is needed to enter fully and faithfully into the history of the evangelization of the lands now professedly Christian, and to examine the share of the Roman See in extending the knowledge of Christianity among the nations. And either as included in the above, or as a separate work, a history of the more modern Romish Missions to heathen lands, would be a timely and valuable one, if written by a Protestant qualified to expose the unhallowed arts of the many, but prepared to do justice to the fervid piety of the few; to analyze the causes alike of the success and of the decline of those Missions; and ready to deal out even-handed justice, neither misled by the glozings of Popish biographers, nor yielding credence to the undiscriminating vituperation of many a stanch Protestant accuser. A work thus prepared might read to Protestant churches many a lesson, pregnant with admonition, counsel, or incitement.

The great improvements of the Missionary enterprise, however, are to come in another quarter, than from the councils and plans of man, and come not with observation. Upon a church humbled to the dust in devout lowliness, the Spirit of God will descend, in wisdom and power, ere she is aware. This work, the spiritual building of God, will ascend noiselessly, as did his ancient house, when

> ——— in awful state
> The temple reared its everlasting gate.
> No workman's steel, no pond'rous axes rung;
> Like some tall palm the noiseless fabric sprung! *

* Heber's Palestine.

The church must be more prayerful, and a higher standard of personal holiness must be studied. He that doeth the will of my Father, the same shall know of my doctrine. New light is to be expected, and new power, in the path of obedience. And from the common highway of the Scriptures, which has been trodden, day by day, and trodden in vain, by an undiscerning, because a lukewarm age, a more holy generation shall yet glean the gems that have escaped the research of our times. We may not all, with the sober-minded Tillotson, believe, that the age of miracles will return to an evangelizing church, faithfully discharging her duties to the heathen; but we must all believe that a church so engaged, will find her powers and knowledge infinitely enlarged. Wondrous is the fertility of invention, and the amount of mental vigor, developed by an eminent holiness; and until the church pray for this, and practice this more earnestly, the day of her redemption cannot come, and the bondage of the nations must be yet for a time prolonged.

And here each one of us may labor. In the language of that most eloquent discourse, the voice of which is yet loud and sweet in the ears of the church, and which did more than aught else to rebuke the contempt prevalent among literary men for the Missionary enterprise, we would say, "each one of us is as much obliged as the Missionaries themselves, to do all in his power to advance the common cause of Christianity. We, equally with them, have embraced that gospel, of which the fundamental principle is, *None of us liveth to himself.* And not only is every one bound to exert himself to the uttermost, the same obligation rests upon us so to direct our exertions, that each of them may produce the greatest effect. Each one of us may influence others to embark in the undertaking. Each one whom we have influenced, may be induced to enlist every individual of that circle of which he is the centre; until a self-extending system of intense and reverberated action, shall embody into one invincible phalanx, 'the sacramental host of God's elect.' "

Every Christian is letting or helping the evangelization of the world by the character of his own piety; and he is writing out the history of his closet, of his home, of his warehouse, of his pulpit, on the face of heathen lands. To you the dying heathen look for the aid of your substance, your prayers, and your example. To the influence of your prayers, your example, and your substance, a dying Savior, alike their brother and yours, bequeathed the care of these heathen. You cannot give? You cannot go to them?—But you can pray—you can live for them. Glance but on the misery, hopeless and endless, that fills their despairing eyes, as they shoot the gulf, and

ere the jaws of the pit have closed upon them for ever, and say, fellow believer, will you not henceforth be more holy for their sakes?

It is chiefly as furnishing another example of Christian holiness, that the Memoir of Boardman is commended to the churches. He fell in youth, but his death was not an untimely one: and the God whom he served, perhaps caused to cluster around his memory the regrets, that gather around the name of the early lost and the long remembered; in justice punishing by this method a church, whose prayers did not aright sustain this his faithful servant;—and in mercy and kindness, thus awakening that church to commiseration and to repentance,—and teaching her sympathy for the heathen, and love for the Missionary. Nor was his a lost life. Had he poured out his blood on the shores of his invaded country, or wasted his strength in the successful pursuit of science, or fallen in his lonely path as the ambitious and distinguished votary of art, his death would have been deemed an enviable and a glorious one. And such it was, when met for Christ amid the heathen. It was deemed so in heaven. It was deemed so by the Karens whose souls God gave to his prayers and labors. And when the tinsel of earthly honors shall have faded, and the laws which apportion this world's poor and petty distinctions shall have passed away in the general wreck, his name and history shall survive, recorded in higher annals, and upheld by the word of Him, whose judgment it is, that HE THAT WINNETH SOULS IS WISE; and whose purpose it is, that THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT; AND THEY THAT TURN MANY TO RIGHTEOUSNESS, AS THE STARS FOR EVER AND EVER.

MEMOIR.

CHAPTER I.

Including a sketch of Mr. Boardman's early history.

"It is a homage due to departed worth, whenever it rises to such a height as to render its possessor an object of general attention, to endeavor to rescue it from oblivion; that when it is removed from the observation of men, it may still live in their memory, and transmit through the shades of the sepulchre, some reflection, however faint, of its living lustre. By enlarging the cloud of witnesses by which we are encompassed, it is calculated to give a fresh impulse to their desire of imitation; and even the despair of reaching it is not without its use, by checking the levity, and correcting the pride and presumption of the human heart." HALL.

GEORGE DANA was the third son of the Rev. Sylvanus and Phebe Boardman. He was born in Livermore, State of Maine, Feb. 8, 1801. His father was at that time pastor of the Baptist church in that place, but has since removed to New Sharon, in the same State, where, though now in the decline of life, he still performs with ability the duties of a faithful and affectionate minister of Christ.

Desirable as it is to know something definite of the early years of one, whose memory is cherished, and whose name is held in high esteem by all who knew him, curiosity pries almost in vain into the dawning and gradual development of that intellect, which, in the zenith of its strength, shed an influence at once so healthful and enlightening, on pagan darkness. From the scanty materials in our possession, we are able to discover the germ only, or at most the tender bud, while the flower, in its early freshness and beauty, was

"born to blush unseen,
And waste its sweetness on the desert air."

His venerable father, by the request of the Compiler, has furnished a few interesting incidents of the early years of George. From childhood he was much attached to

books, and would often attempt to conceal his bodily indisposition from his parents, lest it should induce them to detain him from school. To his instructers he was uniformly endeared by his proficiency in juvenile studies. His opportunities for improvement were rather limited, till 1810, when his parents removed to North Yarmouth. Here he enjoyed better advantages, and evinced a more ardent desire for the acquisition of knowledge. His attachment to books increased; and while they withdrew him from his youthful sports, they rewarded the trifling sacrifice by the superior enjoyment of their perusal He had begun to "sip at the Pierian spring," and so sweet to him were its waters, that at the age of twelve years he determined, if not immediately, yet at some future period, to allay his thirst by drinking "more largely" at the fountain-head. At that early period, says his father, he had resolved on a collegiate education, and had remarked to his mother, that if the circumstances of the family were such as to forbid it at present, this should be his first object after he became of age. This ardent thirst for knowledge his parents wisely cherished; and after having stated to him distinctly, that if such were his determination, he must depend for support on his own resources—to which he promplty and cheerfully assented—he was sent to the academy in North Yarmouth. He was now in his thirteenth year. An incident here occurred, which, as related by his preceptor, evinced the ease with which he could commit to memory the lessons assigned him, and the power with which he retained them. He was put upon the study of the Latin grammar. This he despatched in less time than his instructer had ever known it done before. Having gone through it the first time, he fondly hoped to be put immediately to the use of the Lexicon. He was told, however, that previously to this he must go through the grammar once or twice more. He was disappointed, but took his seat; and after an hour or two, was asked if he had got a lesson, and being called, he recited, verbatim, sixteen pages. He was then asked if he had got more. He answered, "yes;" and on being asked how much, he replied, "I can recite the whole book, sir, if you wish."

In 1816, his parents removed to New Sharon. George

was now placed for a season at the academy in Farmington, where his proficiency gave him the pre-eminence over most of his fellow students. He soon after commenced the study of algebra, in which he made no considerable progress and seemed discouraged; but when he was removed to Bloomfield academy, and put under the tuition of Mr. Hall, a thorough mathematician, he soon overcame the difficulty of obtaining the knowledge of that abstruse science, as he before thought it. Mr. Hall ever retained for him a high degree of respect, and was often heard to speak of him as a youth of much promise. Such was his confidence in him as a scholar, that on one occasion, having business that called him abroad for a week, he committed the whole charge of the academy to his young pupil during his absence. Mr. B. was then only sixteen years of age.

"From a child," says his father, "he possessed strong passions, but not turbulent, — was fond of pleasure, but more fond of books. The labor he did on the farm was done hastily, and often so as to indicate absence of mind from his employment; but when he had done his work he could always find a book. On a rainy day in hay-season, when the laborers had left the field, he was soon missed, and upon inquiry, 'where is George?' it was replied, 'he is in school.' To his parent's authority he seemed to feel bound and willing to submit. His health, after the age of three or four years, was generally good, and he appeared to possess a strong and vigorous body. He bid fair, till after his close application to study, to be very strong and athletic; but after the age of about fifteen, he was seldom long at home, and seemed to grow tall, spare and delicate."

His aptness to teach, and his talent in commanding the attention and respect of his pupils, were evinced at an early period of his life. When in his sixteenth year, an age at which few persons think of entering the field of public instruction, he was found capable of governing, to the entire satisfaction of parents and children, the most unmanageable schools in the country. On his entering the place where anarchy had prevailed, order arose out of confusion, and the discordant elements, of which district schools are often composed, settled down into unbroken

harmony. The influence which he wielded, and which gave him such success in his employment, was not of a despotic character, such as in days gone by led to the barbarous use of corporal punishment; it was the subduing influence of love blended with fear; a respectful influence, which, while it prompted obedience through fear of offending, rendered that obedience pleasant by the love which it inspired. He understood better than most persons of his age, the principles of human nature, in the application of which to the business of instruction he was completely successful. His countenance, though youthful, was capable of assuming an expression pre-eminently calculated to inspire with respectful attention the minds of his young pupils. Words with him were seldom necessary to produce order. He could look them into silence, and was wont to observe, humorously, that if a scholar withstood his looks, he usually considered him a hopeless character. The order and quiet introduced by his judicious management, were turned to the best advantage, and under his skilful guidance his youthful charge went rapidly forward in the acquisition of knowledge.

It is amusing and instructive to recur to the days of our childhood, to trace the progress of improvement in the business of instruction, and mark the wide difference between that age and the present, in the modes of imparting knowledge. Then, a common school was an absolute monarchy, in which the teacher was the despot. The badge of his office, the emblem of his unlimited authority, is too well known to require description, and needs only to be alluded to, to fill the mind with horror. The innocent trifles even of playful children were laid under its ban, and received the rigor of its discipline. This, together with the tedious routine of forms, was pre-eminently calculated to fill the minds of children with gloom, and render the acquisition of knowledge any thing but pleasing. Happily the times and the customs are now in a measure changed, though there are but too many vestiges of former barbarity still lingering about the nurseries of learning, in the more retired parts of the country. Primary schools have assumed more the form of little republics, where the youthful citizens are exempted from needless restrictions. The laws by which they are governed are of a moral character,

enforcing obedience from the power of motive. The teacher is regarded as a kind and faithful guardian, watching over the best interests of his little charge, and leading them on, by gentle means, in their delightful employment. The superiority of the latter over the former method of instruction and government, is too obvious to need a labored support. It requires little depth of penetration to discover, that those youth who are made to feel that all the avenues to knowledge are strewed with flowers, will enter with a keener zest, and make more rapid advances, than those who feel that at every step they are treading on thorns and thistles; and that such as have been taught to govern themselves, will be likely to make more active and useful citizens, than those who have been required to surrender their wills to that of a tyrant, and to yield both body and mind to a state of vassalage. The very task of self-government brings into exercise the best feelings of their nature; and the consciousness of possessing the power and the right of self-control, impresses them with the proper dignity of intelligent and accountable beings, which is itself one of the strongest moral restraints, and a most powerful incentive to virtue. If Mr. Boardman had not adopted, in all its extent, the present mode of instruction and government, he was evidently advancing towards it with a quickened step, and had he continued in the field, would unquestionably have stood conspicuous in the ranks of approved instructers. One who knew him well has remarked, that he always taught school with great success, and possessed such a versatility of talent, that he was never for a moment embarrassed with the multiplicity of objects, which necessarily engage the attention of a teacher in common district schools.

CHAPTER II.

Mr. Boardman pursues his studies at Waterville — He indulges a hope in Christ, and makes a profession of religion—The happy state of his mind.

> "I was a stricken deer, that left the herd
> Long since. With many an arrow deep infixed
> My panting side was charged, when I withdrew
> To seek a tranquil death in distant shades.
> There was I found, by One who had himself
> Been hurt by the archers. In his side he bore,
> And in his hands and feet, the cruel scars.
> With gentle force soliciting the darts,
> He drew them forth, and healed, and bade me live."

The seminary at Waterville, (Me.) was, for several years, known only as a literary and theological institution. The reputation which it had acquired for literary advantages, soon drew the attention of young Boardman; and as his parents were desirous he should be placed under a decidedly moral and religious influence, it was determined that he should pursue his studies for a season at that place. He repaired to Waterville in May, 1819, and entered upon his favorite pursuit with renewed ardor. For a time, the society of the religious students, then about twenty in number, did not exert that influence upon him, which his friends had fondly anticipated. Perhaps, as is often the fact, the religious atmosphere in which he moved, awakened the latent enmity of his heart, and instead of subduing him to the obedience of Christ, served only to drive him to greater extremities.

He, however, always paid an external respect to religion and religious people, and in the midst of youthful recreation, was the subject of many painful relentings. As he was almost the only one in the institution who was not professedly religious, the pious students, as well as officers of instruction, watched his movements with deep concern, and felt a strong desire for his conversion to God.

His father, alluding to this period in the history of George, thus speaks of him: "Many things seemed calculated seriously to impress his mind. The scholars were usually called on in rotation, to lead in morning and evening

prayers, while he was passed by. Prayer meetings were weekly held, at which he attended, when his case was rarely, if ever omitted, in such terms as he could not mistake; and when he came to occupy the same room with one of the students, he soon learned that his companion constantly repaired to his closet once a day, where he spent one quarter of an hour in agonizing prayer for his conversion. Much religious conversation with him in person, evinced the deep solicitude his friends felt on his account. At length an expression of concern depicted on his countenance, and the half-suppressed sigh, which would sometimes escape his bosom, inspired the hope that an arrow had reached his heart. Some time elapsed, however, before a gleam of hope was by him expressed, as having arisen in his forlorn bosom; and after a faint hope was acknowledged, he often expressed strong doubts of his gracious state, thinking himself too great a sinner, so soon, if ever, to find forgiveness. But so rich was the grace, and so abundant the manifestation of a Saviour's love, that all his doubts and unbelief were soon overcome, and his heart was filled with rapture, and his tongue with praise. And now, he who never before had the gift of singing, applied himself with such assiduity to the study of music, that, aided by a strong desire to unite with the people of God in that delightful employment, he became, though not a melodious, yet a judicious participant in vocal music. Never has the first visit at his father's house, after his conversion, been forgotten, nor the circumstance of his being requested to lead in the devotions of the family."

It will be interesting to enter more in detail into the exercises of his mind previously to conversion, and to know something more of the darkness of that night, which was succeeded by so bright a morning. The following account of his religious experience, taken from his original manuscript, in the hand-writing of his bereaved widow, has at length reached us. It is given entire.

Mr. Boardman's Christian Experience.

"My parents were hopefully pious. They often instructed me in the principles of religion, and urged on me the im-

portance of possessing, at an early age, an interest in the Redeemer. Their parental instructions were, however, too much neglected. The world with its fascinating charms, had too much engrossed my mind. Sometimes the realities of religion forced me to serious thought; but at others, the amusements of the young attracted my chief attention. I desired to have Christ for my friend at a dying hour, but my language generally was, 'Go thy way for this time.' When any alarming sickness prevailed in the vicinity, I felt a desire to be prepared for its attack; but when the apparent danger was past, my anxiety abated, and I lived as before. I would occasionally resolve to attend to the subject of religion without delay; but some unexpected event ever induced me to procrastinate.

"Thus was I led on, till the fifteenth year of my age At that time, the doctrines of divine sovereignty and election greatly harassed my mind. They appeared to me the most hateful sentiments that could be inculcated. I engaged in a violent opposition to them, but was soon defeated. The arguments brought to their support, were incontrovertible. I was silenced, but not satisfied. When I ceased to oppose these doctrines, I became concerned for the salvation of my soul. I viewed myself exposed to the displeasure of God for ever; but had no discovery of the odious nature of sin in his sight. For several weeks, my mind continued in a state of deep distress. I sought for peace; but how to obtain it, I knew not. Soon, however, I became so much at ease respecting myself, that I again engaged, though somewhat reluctantly, in the amusements of the young. But I found not that enjoyment in them, which I formerly had. The solemnities of eternity would sometimes rush upon my mind, and leave no place for enjoyment from my youthful recreations. I chose rather to be under deep distress for my sins, than to enjoy the pleasures of the world. It appeared to me, that should God cut me off as a cumberer of his gound, and send me to hell, he would be just. I delighted in Christian company and conversation, although I at such times felt the greatest distress. I wept over my sins, but found no relief. This state of mind continued till a change of circumstances, unfavorable to religious inquiry, put a check to my serious thoughts, and allayed, in a degree, my distress of mind. I

was now among the irreligious. But still, the recollection of my former feelings would sometimes renew my distress. My conscience would often check me in presence of my gay companions, and I found it exceedingly difficult to conceal my feelings.

"About this time, I conceived the plan of effecting my own conversion. I had not much doubt, but that at some future time, God would give me grace. But as I was naturally proud and aspiring, I expected to experience a remarkable change. Something more than ordinary must usher me into the kingdom of Christ.

"About three years rolled away, without any considerable change in my feelings. My great purpose of self-conversion was not carried into effect. I mingled with the world more than ever, but still thought often on the subject of religion.

"In my nineteenth year, my mind became more deeply distressed in view of my state, than at any preceding period. The thought of hell alarmed me. I viewed myself to be alone in my exercises, considering them as entirely different from those of any other person. My sins appeared great and aggravated; but such was the hardness of my heart, that I could not repent. I saw no way of escape. Nothing but destruction awaited me. Christ seemed to be a Saviour for those who trusted in him, but not for me. Such was my anxiety of mind, that I could not, for some time, attend to my usual employments.

"I remained much in the same state of feeling for several weeks, when a subject different from any thing I had previously thought of, powerfully impressed my mind. I saw that I had been engaged in continued acts of rebellion against that God, whom it was my duty to serve. Those very deeds, which once appeared commendable, seemed now only to increase my guilt. Even my prayers, which I once thought were pleasing in the sight of God, now appeared abominable in my own. My impressions were not, however, so deep as those of many persons, nor were they such as I had expected. It was not now the fear of hell, but the thought that I had sinned against God, that was the cause of my trouble. But yet my heart was so hard, that it seemed impossible to melt it into contrition. With the poet I could say,

'I mourn because I cannot mourn.'

Thus from day to day was I troubled, 'not as other men' are, but pursuing, as I supposed, an untrodden path. The Bible was wholly laid aside; because the threatenings which it contained applied to me with renewed force and terror. I could discover a Saviour for every body but myself, 'O' thought I, 'If I could but repent, it would allay my distress. But, alas! I fear that God has left me to final impenitence and unbelief. It would be just in him to make me miserable. What shall a wretched sinner do? I cannot remain here, I dare not go back, I cannot go forward. I will mourn over my sins, if, peradventure, the Lord may give me repentance unto life.'

"At this time, my attachment to Christians became more ardent. While I witnessed their devotions, I longed to fall upon my knees, and pour out my heart with them in prayer. Soon after, I became oppressed with fear, lest I should be a hypocrite. My prayer ascended to God, that if I never found peace in *believing*, I might never find it in any thing else.

"At this critical moment, Christians began to speak to me in encouraging terms. But the effect was only to increase my distress, as I now thought that I had deceived them. I resolved never to hope till I had reason to hope, and until I could even say, '*I know that my Redeemer liveth.*' I now felt the keenest distress, for I was in my own estimation a hypocrite, and a most heinous sinner. Christians continued to encourage me. But their encouragements did not comfort me. At length a person, whose piety I could not doubt, related to me his Christian experience. I traced the progress of his exercises, and wondered at the apparent similarity between his experience and my own. Still I expected him to speak of some more wonderful manifestations of divine things, of more deep convictions, and the like. And when he came to the time when he obtained hope, 'What,' thought I, 'is this a Christian experience? I have felt nearly all which he has expressed. There is one point in which we differ, he has *evidence* of pardon and acceptance with God; I have none. If, however, he has related a *Christian* experience, and my experience correspond with his, may I not hope?' A calmness succeeded, to which I had ever before been an entire

stranger. I opened the Bible, and, O how precious was that holy book. It spoke the language of salvation. The Psalms were peculiarly precious. Secret prayer became a most delightful employment. Christians were endeared to me more than ever.

"Soon after this, I disclosed my feelings to a very dear Christian brother. I acknowledged to him that I had sometimes *hoped*, but had not much *evidence*, that I was a child of God. After conversing for some time, he said to me, 'You have evidence, if you are not too proud to receive it. You must be willing to be a very little Christian.' 'Dear Lord,' was my silent ejaculation, 'let me be the least of all saints. I had rather be a door-keeper in the house of the Lord, than to dwell in the tents of wickedness.'

"In the course of the conversation, my mind was filled with holy joy, and I returned home late in the evening, happier than though I had been elevated to an earthly throne."

In July 16, 1820, Mr. Boardman made a public profession of religion, and united with the Baptist church in Waterville. Mr. F. who was then a student at Waterville, in a letter to the father of Mr. Boardman, speaks of this event in the following manner:

"Dear Sir,

"As it must afford you great joy to know, that your children are walking in the truth, I take the liberty to inform you, that on Saturday last, at the monthly meeting of the Baptist church in this place, your son George gave a relation of his Christian experience, and proposed himself as a candidate for baptism. The Sabbath following was appointed for the administration of the ordinance. The day was fine, our meeting full, and after the close of the morning services, he gave, by request of the church, a public account of what the Lord had done for him. The whole assembly tarried and heard with attention. It was a new thing in this place. Probably many who were present had never before heard a Christian experience. Some were apparently affected. The administration of the ordinance was solemn and deeply interesting. Your son has experienced a great blessing in obeying the com-

mand of Christ. His exhortations and prayers have been heard in all our meetings since his baptism. The good confession which he has witnessed, has been peculiarly satisfactory to me. I have now no doubt remaining, of his having passed from death unto life."

Mr. C. also a fellow student with Mr. Boardman, in a letter to the Compiler, relates the following incident:

"While associated in study with Mr. B. at Waterville, a circumstance occurred, which was deeply interesting to me at the time, and whenever it has since occurred to me —and it often has—the most pleasing emotions have always been produced.

"I had known, that Mr. Boardman's mind had for some time been unusually impressed with religious subjects; and though I had said but little to him personally, I felt much interest in his case. As he had not appeared, for a week past, so much affected in view of his state, as for some time previous, I feared his religious feelings were beginning to subside, without producing any permanent good.

"One evening, as I was sitting alone in my room, Mr B. came in. My fears, as to the decline of his religious feeling, were at once removed, on discovering that he was then in a deeply anxious state of mind. Some questions were proposed to him, which led him to say, that he had at times indulged a faint hope, but that he then thought he had been utterly deceived. At my request he gave a particular account of his mental exercises for some weeks past. As he advanced in his relation, his countenance began to brighten. A heavenly glow took the place of gloom and anxiety; his soul seemed filled with the peace of believing; and after engaging with him in prayer, he retired, giving glory to God.

"From his account of the exercises of his mind, it was evident that he had a deep sense of the depravity of his nature, and saw clearly that it was alone through the blood and righteousness of Christ, that he could hope for pardon and salvation."

These are pleasing testimonies in favor of the genuineness of the change which he professed to have experienced,

and are the more valuable, as they are given by those who were intimately acquainted with him, and had ample opportunity to observe the character and progress of his religious exercises under all the circumstances connected with his conversion. But it is not to first impressions that we are to look for the best evidences of grace in the heart. "Behold, we count them happy, *who endure.*" "He that shall *endure to the end*, the same shall be saved."

The following extract of a letter, addressed by him to his sister, Mrs. Blanchard, discloses the particular state of his mind at the time of his baptism, and immediately subsequent to that event:

"My dear Sister,

"To describe my various feelings since I last wrote you, would be to fill a volume. I then informed you that I entertained a hope of having experienced a change of heart. Although my hope was then faint indeed, I have since, if not deceived, been blessed with a gradual increase of faith till the present time; even such an increase as has enabled me to follow the footsteps of my blessed Redeemer in baptism. An awful sense of my total unworthiness would have restrained my steps, had not the voice of duty called me to go forward. At this crisis, the dear Saviour, in whom I trust, promised that he would never leave me, nor forsake me. Encouraged by his word, and trusting in him for grace equal to my day, I cheerfully submitted myself to the ordinance of baptism. The occasion was solemn to the last degree.

"In the afternoon I sat down, unworthy as I was, at the table of the Lord. My soul was melted with the love of Christ. I never experienced such a season before. I cannot express to you the joy I felt on that occasion. It seemed to me that I could never again forsake my Saviour. The love of Christ appeared truly incomprehensible. I wanted to tell *the world* what a dear Saviour I had found. The half of the enjoyment to be found in the service of God, had not been told me. My heart throbbed with joy, while my eyes were suffused with tears. Since that time, I have, in general, enjoyed a sweet composure of mind till yesterday—Lord's day, P. M.—when the discourse from the pulpit became so deeply interesting, that I almost

fancied myself disembodied from the flesh, and desired to depart, and to be with Christ."

The extract here made, exhibits a high degree of religious enjoyment. He was then in the morning of his espousal to Christ, under the influence of his first affection, contemplating the love of his Redeemer in the symbols of his body and blood. It is here, at the table of his divine Master, beholding thus in the elements of the Supper the body of the Lord Jesus, that the believer feels most forcibly the import of the apostolic exclamation, "Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God." But a discovery of what he is at heart, often calls back his thoughts from Christ, and fixes them upon himself. It is then, in the strong, clear light of contrast, that he sees the immense moral distance at which he is from what he should be; that he becomes wholly dissatisfied with himself and his attainments, and ardently pants for entire conformity to the divine image.

Such were the feelings of Mr. Boardman, when brought down from the high and delightful contemplation of his Redeemer's love, by a glance at his own deep moral pollution. "But I have great cause to mourn over the sinfulness of my heart. I am not as I would be. The monster, pride, has shown himself to me in all his deformity, and has fixed his abode in my heart. *I hate him.* Fain do I hope, that the Lord will assist me in vanquishing him, and all my other foes. He has done marvellous things for me; his goodness is without a bound. Time shall be but the commencement of the service I owe him, and eternity will only suffice to utter all his praise. That such a guilty, sinful, polluted wretch as myself should be brought to partake of the banquet of Jesus's love, seems strange almost beyond belief. '*Herein is love, not that we loved Christ, but that he loved us, even when we were dead in trespasses and sins.*'

"We hope, dear sister, that in this amazing love, we have a mutual share. Our conflict with sin will soon be ended, and we shall be made like unto our glorious Head, even Christ. What if we are afflicted during the few moments of our stay on earth, if we are to praise and enjoy

God for ever in eternity. Christ, also, was a man of sorrows, and acquainted with grief. Whose sorrows are like his sorrows? Certainly not yours nor mine. Let me request, you, dear sister, to pray often for your unworthy brother. Remember his need of divine assistance, to enable him to discharge with fidelity the duties of one who professes to be a disciple of the meek and lowly Jesus.

"You undoubtedly rejoice to learn, that two more Burmans have embraced the religion of the Saviour, and have professed his name. It is matter of joy, even among angels, when one sinner repenteth."

Early in August, while meditating on the shortness of time, and the rapid approach of eternity, he was roused by intelligence from his friends of the most cheering character. On opening a letter, which assured him of the hopeful conversion of a beloved sister, he exclaimed, with a full soul, "O, may I render to the Lord the tribute of a grateful heart." Some time in the same month, he visited his friends at New Sharon, and had the satisfaction of witnessing the baptism of his sister. From the time when he made a profession of religion, till he was unable to write, he was in the habit of recording the most important incidents of his life. While on this visit to his friends, he made the following memorandum in his private journal. It forcibly illustrates the effects of what Payson denominates, in relation to himself, "accursed self-seeking." Few, if any, even of the best of men, have entirely escaped its killing influence. A well-meant, and perhaps acceptable, discharge of duty, is often followed by this bane of religious enjoyment, a fear lest men may not think well of us and of our performances. Much of the mortification, sometimes apparent in men otherwise deeply pious, results not so much from the thought of not having honored God, as from the fear that they have failed to set off self to advantage in the view of men. This morbid sensibility should work its own cure. It is destructive to peace of mind, a formidable barrier to usefulness, the offspring of Satan, and utterly abhorrent in the sight of God. It is as unbecoming to the creature, as it is odious to the Creator. None but a perfectly independent being can, without the imputation of weakness, seek his own glory. It is a base

passion. Of this we need no further evidence, than that which is furnished by the shame and backwardness which men universally feel in acknowledging themselves under its influence. Even the most unprincipled men would hide this weakness from the view of others. Its food is adulation, and its name is legion. The example of Him, who sought not his own glory, but the glory of Him that sent him, should effectually extirpate this root of bitterness from the human breast. Happy is the man, who has gained such an ascendency over this abomination of his heart, that he can, on all occasions, lose sight of self in the interest he feels for souls, and the honor he would bring to God.

The extract follows.

"Sabbath eve, Sept. 10. I have had a trying day. I am a poor, ignorant, proud creature. Why am I thus? O that I could hide myself from the face of men. What shall I do? Lord, direct me. I fear I have wounded the blessed cause. I acknowledge my unworthiness and sin. O my pride; what a monster! I fear—O abominable wickedness—I fear that men will not think well of me. This is what troubles me. Begone, base fiend, and let me lie at the feet of Jesus."

On his return to Waterville, he wrote as follows:

"Sept. 14. To-day, I have had a pleasant season in meeting my brethren in Waterville, the place of my spiritual birth. Dear Saviour, thy children are precious companions. May they be my company on earth, and mine in eternity. Thanks be to thee for preserving me in my absence, and blessed be thy name in the great congregation. Deign, gracious Father, to communicate thy grace, that we may spend our days in thy blessed service. Give us much brotherly love, and incite us to watchfulness and prayer."

"Lord's day, Oct. 21. Have had some precious seasons of late. How shall I express God's goodness to me! It is like a powerful and constant stream, which, though it meets with many obstructions, yet keeps continually flowing. Why does God bless me so? Certainly not on ac-

count of any merit in me. It is all of grace, through Jesus Christ his Son."

It is not always easy to determine the exact limits of propriety in selecting from a private journal. Here the mind is seen in its undress. Whatever is beautiful in its structure, or rich and elegant in its furniture, may be examined and brought to light without fear of censure. And why may not its most prominent blemishes also be exposed? Because custom—modern custom indeed—seems to forbid it. It is, indeed, a common remark, in writings of this kind, that the individual was not without his failings; and this general acknowledgment is thought amply sufficient, without entering into particulars. And if, in some instances, special blemishes are brought to light, they are often so modified as to set them, at last, in the light of virtues. It would be difficult to justify custom in the delineation of such traits as are lovely, and in the studious concealment of whatever is calculated to cast a shade upon the picture. The true standard of a man's piety is most clearly seen by presenting him as he is, a compound of evil passions and propensities, and by exhibiting the power of grace which enabled him to overcome them. From characters which have been given of some good men, one would suppose that human nature, in those instances, at least, had been cast in a mould peculiarly favorable to piety, that there was very little of the strength of depravity with which to contend, and that, consequently, the obstructions to an elevated degree of purity were few and easily removed. It is the man, not the grace of God, that in these instances is the object of admiration. If, in any circumstances, man is deserving of praise, he certainly is deserving of the greatest, who has had to contend with, and has overcome the most powerful human corruptions. Where sin is seen to abound, and grace much more to abound, the glory is then transferred to Him to whom it exclusively belongs. If infidelity scoff at such seeming contradictions, it is for the same reason that it scoffs at every thing else, which is too elevated and spiritual for its conceptions.

It is thought that the tendency of a biography, in which light and shade are seen to intermingle, is more favorable to the mind of the pious reader, than one which dazzles

by its brightness. For here he finds himself conversant, not with one of a higher order of beings, but with a man of like passions with himself, agitated by the war in his members, and sighing for deliverance from his body of death. It certainly is not a dictate of piety that induces a man to be satisfied with harboring in his own breast the hateful passions which he sees have existed in the bosoms of men eminent for their religous attainments. The fact of their having gained the ascendency over self and sin, will gird him with strength for the same conflict; while a faultless character, by the elevation to which it rises, may discourage even an attempt at imitation. In the latter case, the effect is to throw the mind into a state of doubt and gloominess, if not into despair. While, therefore, on some, a character drawn in its highest degree of perfection, may act as a powerful incentive to imitation, on others, and probably the far greater part, it acts as a real discouragement. And on men of the world, it is believed, that such a character is far from leaving the most favorable impression. For though they may pretend to doubt every thing else pertaining to religion, they seldom doubt that a man professing to be pious has his failings And the very concealment of those failings, which are common in a greater or less degree to all, only gives them greater reason to regard the whole in the light of fiction. The advantages, then, are on the side of plain truth. And when it is remembered that at the day of final account, the secrets of all hearts will be revealed by Him who knoweth what is in man, what motive can justify the concealment of those traits of character, a full disclosure of which will then be made, presenting an affecting contrast to the historic page which has recorded only the virtues of his people. It is said, that respect for the dead, and regard for their surviving relatives and friends, should deter us from the disclosure of any thing which may cast an unlovely shade over their memory. It is replied, that respect for departed worth is but a poor apology for making the pious dead speak falsehood, which is, in effect, the case, where there is but a partial exhibition of character. And with respect to regard for surviving relatives, the Compiler of this work is relieved from apprehension of censure arising from this quarter. The father of our be-

loved Boardman has explicitly stated his desire that no effort might be made to extol his son, but to magnify the grace of God in him.

These remarks are made with a view to present the reasons for giving the following extract from Mr. Boardman's private journal, and a few others of a similar character in subsequent pages.

"Oct. 28. All the fiery darts of the adversary seem aimed directly at me. Pride, abominable pride, most of all, torments me. I am proud even of my faults. Envy, too, prevails, to an alarming extent in my heart. I was displeased to-day, and felt wickedly, because one of my Christian brethren appeared more spiritual than myself. We were conversing with an aged Christian friend on the subject of religion, and this brother answered the questions which were proposed better than I could; he also asked better questions than I could, and discovered more grace than I. O wretched man that I am! I fear I shall never be of any service in the world. At present, I am a tax on Christ and on his people, if the expression be admissible. If ever a Christian had reason to complain, I more. A child of God, and at the same time serving self and sin; a proud wretch, and yet a pensioner on the divine bounty; a sinner, a pharisee, a worm, a nothing, and still hoping for eternal life. O Lord, save me, for I sink in deep waters, where there is no standing. Help, Lord, or I perish."

CHAPTER III.

Waterville College—Mr. Boardman enters it—His progress in study—Graduates, and is appointed tutor.

The friends of the Waterville Seminary, both in Maine and Massachusetts, impressed with the importance of giving to their beneficiaries, most of whom were then at Waterville, a more classical education, deemed it expedient to raise the character of the institution to that of a college. The State of Maine, comprising nearly as much territory as the whole of the other New England States, commanding an extensive range of sea-coast, and a soil of much productiveness, and rapidly increasing in population, was considered as an inviting field for the establishment of such an institution. The local situation of Waterville was such as to favor the plan, lying far in the interior of the State, and containing a flourishing village at the head of boat-navigation, on the waters of the Kennebec. The resources of the State were considered as amply adequate to the endowment of another college; and the number of her youth as sufficient to fill it with scholars of a promising character. It was confidently believed, that the contemplated change in the character of the institution, so far from proving detrimental to the truly able seminary at Brunswick, would actually add to the interests of both; and thus increase the amount of intellectual culture in the State. Thus far, the experiment has proved the correctness of the theory. Most of all, the situation of the churches in Maine, many of them in their infancy, located in flourishing villages, and destitute of pastors, seemed imperiously to demand the immediate adoption of the measure. It was also hoped, that an institution of the kind, established in that region of country, might eventually send forth men, whose religious influence should be felt on other continents.* A petition was accord-

* The hope was not in vain. The voice of one of her first and ablest sons, has been heard in distant India, gladdening the dwellers amid the mountains of Tavoy; and that of another, Mr. C. Holton, one of her most meek and godly pupils, among the "sable sons of Africa."

ingly presented to the legislature of the State, in the early part of 1820, and a charter was granted, giving to the institution the title of Waterville College. Mr. Boardman and a particular associate in study, composed the first class. Such had been the proficiency which he had made in his studies, that, at an examination by the Faculty, he was found qualified to enter two years in advance.

Usefulness now became his ruling passion, and as his studies were pursued with this object steadily in view, he applied himself with an assiduity, which left little time for miscellaneous reading and correspondence. Yet, in the ardor of these pursuits, he did not neglect the cultivation of personal piety. Aware that his future usefulness depended mainly upon this, he eagerly embraced every favorable opportunity to accomplish so desirable an object. Though young both in years and in Christian experience, he had become extensively acquainted with the deceitfulness and desperate wickedness of his own heart, and felt deeply the need of close self-examination, watchfulness and prayer. How much his rapid growth in grace and in the knowledge of Christ is to be attributed, under God, to the circumstances in which he was placed, is not for us to determine. Those circumstances, however, were peculiarly favorable. He was the first that had experienced religion at Waterville. With the religious students, he had been, as we have seen, the subject of many prayers and tender expostulations. His hopeful conversion, therefore, sent a thrill of joy through every bosom. They hailed this new accession to their number and their strength, with ardent gratitude to God; and were ever ready to impart that instruction, which greater length of experience had enabled them to treasure up. The ministry, too, under which he at that time set, was of the most able and instructive character: a ministry, which, by the grace of God, was full of divine unction. The truths to which he was accustomed to listen, seemed to fall from lips touched as with a coal from the altar of God, and were like apples of gold in pictures of silver. Under such circumstances, encompassed by such associates, and breathing such an atmosphere as every where encircled him, it might be expected that his improvements would be in proportion to his advantages.

The following extracts from his correspondence, will

give a general view of his religious and other feelings, at the time of entering college:

"*Waterville College, July* 20, 1821.

"My dear Sister,

"Your favor of last January, was gratefully received. It is my intention to visit you at Cumberland, soon after the close of the term in August. I have also contemplated visiting other places in that vicinity at the same time. But while I lay plans for the future, let me well remember that all things here are fluctuating and uncertain. Next fall may find me in eternity.

"Reflections on this subject are often profitable. The decay of things earthly, though a gloomy consideration, is a source of great consolation to the true Christian. Were those who are practically waiting to receive a crown of glory, to indulge the thought of continuing here for ever, how would it damp their joys. Yes, dear sister, if I thought this sinful world was to be my everlasting home, I should be in despair. My affections, however, are too much set on earthly things, 'My soul lies cleaving to the dust.' All my trust is in the Lord Jesus Christ; to him I look for pardon and salvation. Indeed, it is joyful to know that salvation is of grace. Were any part of it left to me, I should utterly fail of the crown of life.

"Permit me to inquire respecting your own state. If you do not enjoy all those manifestations of the divine presence which you may desire, allow me to caution you against rash conclusions. A decision respecting our characters as Christians, is of the utmost importance. We ought, therefore, to take an impartial survey of our situation. We may determine too hastily. If you do not enjoy religion, as you once thought you should, you ought not to yield immediately to despair. We must not think, when visited by fiery trials, that some strange thing has befallen us. But while we guard against despair, we ought to be still more guarded against presumption. This has ruined thousands."

Some of the earliest records of his religious exercises, indicate a prevailing tendency of his mind to the Christian ministry. He was early led to inquire, "Lord, what wilt thou have me to do," and to pray that he might have grace

to discover, and pursue the path of duty. He appeared to feel habitually, and to a very high degree, the preciousness of souls, and the importance of their conversion to God. The result was, that a growing, and finally settled, conviction, that it was his duty to devote himself exclusively to the work of the ministry, took possession of his mind. While in his last year in college, he made the following entry of his feelings in his private journal:

"I shall soon be twenty-one years of age. A wide world lies before me; a world of various pursuits and employments; a world of sin and of sinful beings. It becomes me seriously to inquire, what God would have me to do. I have some fondness for science and literature; a greater fondness for theology. My constitution is pretty good, my heart exceedingly prone to evil, my talents for speaking small, but my mind is swallowed up in the cause of Christ. My inclinations to engage in the gospel ministry, are very strong; my sense of my insufficiency, very deep; my impressions of duty, increasing; the calls for laborers in the Lord's vineyard, very loud and frequent. The churches at home are destitute of pastors, and souls are perishing by thousands in heathen lands, without the knowledge of the Saviour. O my God, what shall I do? where shall I go? I am willing, so far as I know myself, to devote my all to the service of my God. O Lord, direct me. Send me where thou wilt. I am thine. Only let me glorify thee in all things, whether by life or by death."

Nearly at the same time his mind was directed to the subject of missions, with an absorbing interest. His feelings in relation to the state of the heathen, were not, as is too often the case with young Christians, slight and ephemeral; they were deep and abiding, and continued to increase, till they carried him away from kindred and country, to toil and suffer and die in a pagan land.

The following letter to his father, contains the first distinct enunciation of his feelings on this subject:

"*Waterville College, Oct.* 13, 1821.

"My dear Father,

"I readily embrace the opportunity presented, for writing and sending to you. Since leaving New Sharon, I have been busily employed in study, and, as I feared, have found

little to facilitate a growth in grace. Butler's Analogy of Natural and Revealed Religion, however, furnishes many strong evidences in favor of Christianity, and will, I hope, prove useful to me in some situations in life.

"I cannot say that I am fully established as to the course which it may be my duty, in future, to pursue. That it is my duty to be engaged somewhere in the promotion of the Redeemer's cause, I have but little doubt. But how, and where, are questions with me—questions, which I would submit to Him, who knoweth all things. To Him, I am in some measure willing to devote my all. These physical and intellectual powers with which he has endowed me, are his by right, and ought to be sacredly devoted to his service. I feel a good degree of satisfaction in committing my case to him, and am willing to go where he shall direct, whether among the Indians of North America, or of Hindostan, or among the islands of the sea. Learning, eminence, riches, honors, applauses, are comparatively nothing in my esteem. I am willing, so far as I know myself, to be hungry, poor, naked and despised, if I may thereby win souls to Christ. This world presents nothing worth attention, compared with the pleasure of being wholly engaged in doing good, and in reflecting honor on the dear Redeemer of lost sinners."

Ever after his conversion, he took a deep interest in the spiritual welfare of the people in Waterville. A friend, who was with him at college, says, "He probably visited more among the inhabitants of the town, and labored for their spiritual good more assiduously, than any other student. And the Sabbath school immediately became to him, and continued to be, so long as he was in the place, a delightful sphere of Christian effort."

The subjoined extract corroborates, at least, a part of the above testimony.

"*Waterville College, Jan.* 14, 1822.

"Dear brother P.

"I embrace this opportunity of writing and sending to you. As to the state of religion, it is mournfully low. The young seem to rejoice in their youth, and to let their hearts cheer them in the days of their youth—to walk in

the way of their hearts, and in the sight of their eyes; but they forget that for all these things God will bring them into judgment. O, my brother, these things grieve our hearts; we did hope for *better* things. I trust the children of God *do* feel for this people. Last evening we had a little prayer meeting, after the close of the meeting, in the evening, and it was to me a refreshing season. O, that God would bless the inhabitants of this place by a copious effusion of his spirit. Brother P. do you pray for us daily? Perhaps the Lord will hear. Our little Zion is in deep trouble. Her enemies have besieged her round about. If the Lord were not on our side, our prospects would be gloomy indeed. But I believe we do feel to put our trust in him. His elect are his; his cause is his; we hope *we* are his; and we know he heareth us, if we pray as we ought. O, it may be that Satan is making a desperate effort with the people here—that Zion, having been long in deep waters, is about to receive deliverance. The Lord's hand is not shortened, his ear is not heavy. I believe, that in due time, this village, which is now a 'valley of vision,' full of dry bones, over which the ministers of Christ have long prophesied, will feel a shaking, and that we shall hear a noise, bone coming to its bone—that the breath of the Lord will blow upon them, and there will stand up here an exceeding great army. May God hasten the joyful time.

> 'The Lord can clear the darkest skies,
> Can give us day for night;
> Make drops of sacred sorrow rise
> To rivers of delight.'

"We are told, that when the enemy cometh in like a flood, the spirit of the Lord shall lift up a standard against him. And may not the prayers of saints compose that 'standard?' I do *feel*, *deeply feel*, at some seasons, for this people; especially since they have indulged so far in vain amusements. They little think, while in the midst of their recreations, that their Christian friends are praying for them; they little think of the awful nature and tendency of sin. May the great God awaken them from their slumbers, and renew their hearts."

Mr. Boardman had now nearly completed his collegiate studies, and the question as to his future course became increasingly pressing, and called for an immediate decision. His character, as a scholar, and his talent in teaching, had made the most favorable impression on the minds of the Faculty. It had already been intimated to him, that on closing his studies, he might, if he would accept of it, receive the appointment of Tutor in the college, with the understanding, that as soon as circumstances would permit, a Professorship should be given him. It was even anticipated, as we shall hereafter learn, though probably not mentioned to him at the time, that eventually, he should be raised to the Presidency of the college. These circumstances will account for the severe mental struggle exhibited in the subjoined letter to his father, a few weeks previous to his graduation.

"*Waterville College, July*, 19, 1822.

"My dear Father,

"In a letter I lately wrote to brother H. I promised to write you soon. Depressed in spirits, and weary with study as I am, I will endeavor to fulfil my engagement. But I know not what to write. If you are acquainted with deep anxieties of mind as to a future course of conduct; if you have experienced a long suspense of judgment respecting the path of duty, inclined to go one way, but feeling some, yea, many apprehensions, that God calls you another way; if you have seen the time when friends, the providence of God, and your own choice, called you different ways, and if, in such a time, you have been left to mourn in sorrow the hidings of the Saviour's countenance, you know how to pity me. Alas, my father, your son is unhappy. I want to preach the gospel; I want to give myself wholly to the work; I want to be benefiting immortal souls. But some of my friends advise me to remain at Waterville, while others would dissuade me from it, and the providences of God seem rather to indicate that it may be my duty to stay. If I stay, I cannot speak much in public. The duties of an officer in college would engross my whole attention. While my thoughts are devoted almost exclusively to scientific pursuits through the week, I am but poorly prepared to stand up in the counsel of

God on the Sabbath. Study engrosses the mind much more than labor, especially mathematical study. Still there are many things in favor of my staying. The good instruction I might receive from the excellent Dr. C. is truly tempting; I want to be with him. Besides, the college very much needs such help as I might, perhaps, be able to give it. Under all these considerations, increased by the urgent request of the president, your own advice, and that of some others, I feel a little inclined to remain in Waterville a year or two, should my services be needed.

"But must I forego the pleasure of preaching Christ and him crucified? I cannot easily endure the thought. Pray for me, my father; and again, I say, pray for your unhappy son."

The solicitations of his friends finally prevailed, and on graduating, he received the appointment of Tutor in Waterville college. Yet such was the reluctance with which he yielded, for the present, his favorite object of becoming a missionary to the heathen—an honor, which he coveted above all others, that he remarked to a fellow student, "I now calculate on a year of misery. My whole soul is engrossed with the state of the heathen, and I desire to go among them. But I have engaged for a year, and I must remain."

The following letter to his father speaks of his return to Waterville after visiting his friends, and of his entrance on the duties of his office.

"*Waterville College, Oct.* 10, 1822.

"My dear Father,

"You will, doubtless, be surprised on receiving this letter from me, dated at this place. On arriving at Hallowell, I received a letter from Dr. Chaplin, advising me to come immediately to Waterville, and enter on the duties of my office. My plans, therefore, for going West this fall, are totally defeated. This appears to be the place of my destination for the present. And I hope the Lord, who ordereth all things wisely, will safely keep me, so long as I can render more service to his cause here, than in any other place. It is my desire to be engaged in the duties, which my Heavenly Master requires of me. When I can

no longer be useful to the world, I desire to leave it, and all its sins, its sorrows and its cares. Truly, this is a world of disappointment and tears. But these things we must expect. Good soldiers may, nay, they *must* expect severe hardships. But we have a good Captain, a glorious Leader; he will guide us through, and at last receive all his faithful servants to a glorious resting-place. When I think of all the labors and trials which appear before me, I am ready to shrink. But I trust God is my helper, and he will not suffer me to be overcome. Young men, who are Christians, and especially those who are called to preach the everlasting Gospel, have reason, at the present day, to look forward and contemplate what lies before them. And what abundant reason have they to look *upward*, and pray for strength and wisdom from Him, who alone can 'furnish them unto every good word and work.' When I send forward my thoughts, and consider what, in human probability, lies before me, I shudder, and say with the Apostle. 'Who is sufficient for these things.' The words of the poet Robinson, have often been on my mind;

> 'Guide me, O, thou great Jehovah,
> Pilgrim through this barren land;
> I am weak, but thou art mighty,
> Hold me in thy powerful hand.'

"I am deeply convinced of my inability to discharge the various and arduous duties incumbent on me; and of my unworthiness to sustain the important office which I have been called to fill. But the Lord is strong, and he has chosen the weak things of this world to confound the things of the mighty. There is reason enough to trust in Him for the full supply of all my wants. In Him I may be enabled to advance the cause of righteousness in the earth. And O that I were as ready to serve him, as he has shown himself ready to help and to deliver me.

"I wish to hear from you much. Dear Harriet's case rests very near my heart. I wish her a peaceful transition from this world to that glorious one, to which she appears to be rapidly advancing."

CHAPTER IV.

His domestic afflictions—Progress and result of his exercises on the subject of missions—He offers himself to the board and is accepted—Leaves college.

Cowper has beautifully said,

> "The path of sorrow, and that path alone,
> Leads to the land where sorrow is unknown;
> No traveller e'er reached that blest abode
> Who found not thorns and thistles on the road."

As yet, Mr. Boardman had not been called to experience in affliction any considerable trial of his faith. But a scene now awaited him, and the other members of the family, eminently calculated to produce this effect. The tendency, and no doubt the design of affliction, in many cases, is, more fully to develope the Christian virtues, and to magnify the power of divine grace in sustaining its possessor under circumstances of suffering. Such certainly was its effect in this instance.

The affliction alluded to, was the decease of a sister, whose health had for some time been delicate, and of whose final recovery her friends had long entertained some serious doubts. It will be interesting and profitable, and not, perhaps, entirely out of place, to know something more of that beloved sister, to trace the progress and termination of her disease, and learn the sweet serenity in which she fell asleep. We are the more inclined to do this, because the information on these points is communicated by Mr. Boardman himself; and thus, while he makes us acquainted with the character of his sister, he unintentionally throws open to us an avenue to his own heart. On this account, the information is doubly valuable.

To Mr. and Mrs. Blanchard.

"*Waterville College, Oct.* 21, 1822

"Dear Brother and Sister,

"Although I but seldom receive letters from you, yet if

my writing will afford you pleasure or profit, I will comply with your wishes. For certainly, the kindness I have received from you both, demands more than such a service. I have reason to bless God, for affording me friends so willing to aid me in my difficulties.

"I left New Sharon a fortnight ago last Saturday. Harriet was then quite low, but not so feeble as she had been for some days previous. The state of her mind was very pleasing. She appeared to long for deliverance from this state of sin and sorrow, that she might dwell with God. Her conversation was instructive, spiritual and consolatory. She endeavored to soothe our afflicted minds, by exhibiting for our comfort, the promises of the Gospel, and by telling us of the blessed state on which she hoped very soon to enter. What solemn pleasure did we feel, while listening to her pantings for heavenly glory. Ah, the place was

> 'Privileged beyond the common walk
> Of virtuous life, quite in the verge of heaven.'

There was exhibited the power of a Christian hope, in supporting a sinner just quitting the shores of time, and launching into eternity. Her whole appearance loudly spoke, 'See in what peace a Christian can die.' And shall we, can we, very dear brother and sister, mourn for her, should she be taken from us, as others have mourned for departed friends? O no; we cannot, we will not. The Lord gave, and the Lord is about to take away; and blessed be the name of the Lord. I can cheerfully surrender Harriet into the hands of Him who has redeemed her soul with his atoning blood; and is now calling her to come away from this world of wo, and to enter into rest. Yes, she shall rest from her labors, and *her works shall follow her.* She will leave to those who survive her, a legacy more valuable than thrones or kingdoms. She leaves her prayers, she leaves her holy example, she leaves her dying exhortations, her farewell blessing. She has evinced to us that she feels a deep interest in the spiritual welfare of us all. While I was setting by her bed-side, and listening with mournful pleasure to her conversation, she spoke of us all by name, and mentioned what blessings she hoped and prayed would descend upon us individually. May the Lord, in infinite mercy, hear her prayers.

"What reason have we to bless God, the Giver of every good and perfect gift, for the influence of the Holy Spirit, through whose agency we hope our dear sister has not only been renewed in heart, but prepared also, in so good a degree, for the change that awaits her. Let us not weep and despond; but trust in God, and look to him daily for the continuance of his goodness to H. and for grace to prepare us to endure with Christian resignation the loss, the early loss, of so beloved a sister. We are poor creatures at best, and are apt to repine and murmur. But grace can humble us, and make us rejoice that the Lord God Omnipotent reigneth.

"How does it become us to think much of death. We, too, soon must die. In a few days, we may be looking around on all the objects we hold dear on earth, and be bidding them a long, a last farewell. Surely, it would be well for us to consider our latter end. We ought, especially at this solemn season, to examine ourselves, to see whether we be in the faith, rooted and grounded in love, and built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. May you both enjoy, through life, a good hope in Christ; may he be your confidence and trust."

To the same.

"*Waterville College, Dec.* 9, 1822.

"Dear Brother and Sister,

"You have doubtless heard before this, of the breach that is made in our little family. Our beloved Harriet is no more. On Saturday, the 30th ult. at 6 o'clock in the morning she 'fell asleep.' The loss of her society, of her prayers, and of her humble, pious example, we shall long and deeply lament. But there are circumstances connected with her case, which should silence every feeling of disquietude. During her long and distressing illness, she manifested a holy resignation to the divine will, and an unshaken confidence in her Saviour's righteousness alone, as the ground of her justification before God. All her near relations were permitted to see her in her last illness, and to hear her converse on the goodness of God, and the supports she found in religion. The family in general are

blessed with much composure and tranquillity of mind. She has left a most pleasing evidence of the vitality of her religion. Her pains, her toils, her sufferings, and her sins, are passed for ever, and she is gone, we trust, to dwell with God, the judge of all, and the spirits of the just made perfect. When we take into consideration all these circumstances, what abundant reason have we to submit patiently to the loss, and to bless God for his great mercy towards us. Surely, he is good. Where is there a family that has more reason than ours to be thankful? I cannot but rejoice for our dear parents. Their latter days seem to be days of peace and gladness. If they are not blessed with an abundance of this world's goods, they are blessed in their children; I mean, they see their children blessed. How has the Lord God favored us! how has he favored me! His favors are innumerable. How unworthy are we of the mercies we enjoy.

"This dispensation of divine providence calls loudly on us to be also ready. Let us obey the voice which speaks this heavenly admonition. Soon we may follow our dear Harriet down to the shades of death. How still and imperceptibly death pursues his prey. He may not be far from every one of us. Let us work, therefore, while the day lasts, for the night cometh speedily."

There occurs at this place in the letter, a sudden and somewhat remarkable, transition of thought from one subject to another. There was indeed a connecting link—the thought of death—and it was this, probably, that led him to speak of an event which had occurred at a distance. Whether he had, at this period of his history, regarded himself as certainly destined to a distant mission, or not, the letter shows with what interest he watched the progress and prospects of the mission in the East. He continues;

"Our excellent missionary brother, James Colman, is no more. What a dark providence! He seemed to be destined to fill an important place in the field of missions. We trusted that by his assiduous labors, the poor Burmans would be richly blessed. But God's ways are not as our ways, nor his thoughts as our thoughts. We are not permitted to understand his secret purposes. But

what we know not now, we may know hereafter. We hoped that brother Colman would live long. But in a moment, his wife is left a widow, the mission family made to weep, and we who stand afar, and only hear that Colman is no more, mourn in sackcloth. Let us pray that God may raise up others to fill the places of those who are taken from the field of labor. It is time for the Christian church to awake. The fields are white already to harvest. The calls for missionaries are loud and often repeated, on every side, 'Whom shall we send, and who will go for us?' is the language that is constantly heard. If missionaries must be sent, they must also be supported. We must all put our hands to the work. May we be found among those, whom the Lord, when he cometh, shall find so doing."

When men of promise are removed from places of trust and importance we are wont to exclaim, in relation to the Sovereign Disposer of events, "Clouds and darkness are round about him." The event seems clothed in mystery, and, in the view of our limited capacities, almost unreconcileable with the wisdom of divine government. In these respects, God acts as a sovereign; his way is in the sea, his path in the great waters, and his footsteps are not known. He sometimes, however, removes, in a degree, the clouds and darkness which were round about him, and makes us to see that "righteousness and judgment are still the habitation of his throne;" that out of the most trying and mysterious of his providences, he is able to bring the most important results.

Such was the event here alluded to. The lamented individual, whose name is introduced above, sailed from Boston in company with his missionary associates, Nov. 16, 1817, and arrived at Rangoon, September 19, 1818. He died at Cox's Bazar, July 4, 1822. When the tidings of his death reached America, it produced a sensation of deep sorrow in every heart interested in the Burman mission. Mr. Boardman first saw a notice of the afflictive event in a public paper, and from that moment, as we shall soon learn from a letter of a later date, his attention became principally directed to the Burman mission, from which it was never afterwards diverted.

The following letter, while it presents in an interesting

light, his filial and fraternal tenderness, and his warm attachment to scenes of domestic comfort, illustrates also his growing piety and his deep sense of guilt and unworthiness. It unfolds, at the same time, the progress of his inquiries on the subject of missions.

"*Waterville College, Feb.* 22, 1823.

"My dear, very dear parents,

"In the multitude and variety of my avocations, I do not forget the beloved members of our family. I often call to mind past scenes—scenes which every person on earth but myself has long since forgotten, and which can never be renewed. I indulge sometimes in pensive melancholy, at the thought of never again enjoying, under your parental roof, the society of our dear Harriet. But we hope to enjoy her society in a larger, a holier, and happier family above. Sometimes it appears to me probable, that my pilgrimage here on earth will be protracted but a few days longer, when I shall fall asleep. But I am not particularly alarmed at the thought of death. Deprive me of the hope and prospect of doing some little good in the world, and I should wish no longer to stay. I would be kept no longer from my dear Saviour, than I can be engaged in his blessed service. I have such a weight of sin about me, that my life is one of mourning and sorrow. My heart almost weeps over its own sins. But the more of sin I see in myself, the more precious does the Saviour appear. But alas! I have a thousand times wounded him, since I professed to be one of his friends. What a source of grief it is to the real Christian, that he has so many wrong, unhallowed feelings, so many sinful propensities, so many vain desires; that he has so few and so faint aspirations after holiness, so few desires for the advancement of the Redeemer's glory and the conversion of souls; so little conformity to Christ, so much conformity to the world. I blush, and am ashamed of myself. If such a sinner as your unworthy son is saved at last, all heaven will ring with praise to redeeming grace. What a miracle of sovereign mercy, that such a wretch as I should escape eternal burnings; much more that I should be raised to a seat of glory in heaven!

"Our little family has probably seen its most flourishing

days. One is not. Two are now separated from their parents, and we are all hastening to the great place of rendezvous for all the living. I need not intimate, that the parents of our family must evidently pass, in a short, a very short time, the valley of the shadow of death. But they may live to entomb all that is mortal of their four surviving children. The chain is now broken, and we may soon drop away, link by link, till no part of it shall remain. O, how much grace do we need to prepare us for the trying scenes that await us. How I long for my dear brother and sister Frances to taste the sweets of religion. Should they experience a saving change, how happy would you be; how happy should we all be, even though our beloved Harriet is no more. They are kind, sympathetic, tender, and affectionate; all they want is the 'one thing needful.' I do hope that soon they will love Christians, because they are Christians, and in some measure bear the image of Christ. I do pray that their separation with Harriet may not be an eternal separation. O that all our dear family might be washed from their sins, delivered from all their imperfections, and be permitted to meet at last in heaven. How would we praise Him who was slain, and has redeemed us to God by his blood. Whose voices would rise higher than ours? I have spent much time in reading missionary works since leaving New Sharon. I have also read much in the Bible about the glory of the church in the latter day, and feel myself much interested in the divine predictions on this subject. My mind has been much occupied about the Jews, as it appears from several parts of the prophetic scriptures, that they are to be eminently active and useful in spreading the Gospel among the nations. I have sometimes thought of becoming a missionary to them. I feel comparatively but little anxiety to what part of the world I am sent, if God calls me there. It is of but little consequence where I live, or where I die. Life is so short when protracted to the longest, that the difference is comparatively small, whether we live at ease, or are compelled to toil in poverty, and live without a settled habitation. My choice would be to live in the embraces of my friends, especially of my parents, my brothers and sisters, and, finally, to die in their presence. But when I take duty and eternity into the ac-

count, all these things, so desirable in themselves, appear comparatively small. Eternity will be just as long, and heaven just as sweet, if I die on a desolate island, or on some heathen shore, as though I should die at home in the midst of my weeping relatives. And as for a resting-place for my body when I shall lay it aside, my bones can rest, my ashes sleep, as securely in Burmah as in America, —on a desolate, unfrequented island, as in a Christian church-yard. Why should I fear to lay me down in Burmah? I shall hear the voice of the archangel, and arise from the grave as soon, as though buried in the sepulchre of my fathers. If not deceived, I am willing to spend my days, and to breathe out my life, where duty shall call; whether in America or in some heathen land; among the relics of departed saints, or by the side of Juggernaut. The great inquiry is, 'What does God require me to do?' Only let this question be satisfactorily answered, and all my doubts subside. In the strength of my Redeemer, I will press forward, and devote myself without reserve to his service."

This question did not long remain unsettled. In April following, he made, through the Corresponding Secretary, a formal tender of his services to the Baptist Board of Foreign Missions, to be employed among the heathen, and was promptly accepted.

The time now drew near in which he was to leave the college. The parting scene was tender and affecting beyond description. His last farewell to the religious students, given, not in words—for these his ardent feelings would not allow him to utter—but in the strong and thrilling pressure of the hand, will never, never be forgotten by those who witnessed it.

The following sketch from Recollections of Boardman, by E. W. F. relative to this incident, will be read with interest. While it is so beautifully graphical, as to recall forcibly to mind every important particular in that thrilling scene, it is mainly valuable here for the exact portraiture which it presents of Mr. Boardman himself.

"We remember the hour of parting. In the corner room, on the third floor of the south college edifice—the room from which may be seen the broad surface of the

Kennebec river—the green fields on the opposite side—the president's house and part of the village;—the room which he had occupied for several years—there, surrounded by his Christian brethren, who were members of the college, stood Boardman, about to give them the parting hand, and to say the last farewell. He stood by the window for a few moments, as if to survey, for the last time, the objects on which he had so often gazed. After he had lingered for a moment to view each long familiar object without, he turned away from the window—and cast his eye around upon his beloved companions, who stood in silence, forming a circle quite round the room. All was still. The eye of Boardman alone was undimmed by a tear. In a tender, and yet unfaltering tone, he addressed a few words to his brethren. '*My dear Brethren*,' said he, '*serve your Saviour unceasingly*—AND FAITHFULLY UNTIL DEATH—AND IF IT MAY NOT BE YOUR DUTY TO BE MISSIONARIES ABROAD, BE MISSIONARIES AT HOME.' We all knelt down in prayer together, for the last time. On arising, Boardman passed round the room, and gave to each brother the parting hand. His countenance was serene—his mild blue eye beamed a heaven-like benignity, and though there was in his manner a tenderness, which showed he had a heart to feel, yet there was no visible emotion, till he came to his room-mate, Mr. P. As he took him by the hand, his whole frame became convulsed—his tongue faltered—his eye instantly filled, and the tears fell fast, as if all the tender feelings of his spirit, till now imprisoned, had at this moment broken forth;—he wept—he faltered 'farewell'—and then, smiling through his tears, said, as he left the room—'we shall meet again in heaven.'"

As it is desirable that a distinct and connected view of his feelings on the subject of missions, should be given somewhat in detail, the following letter, written while on his voyage to India, and addressed to his select friends at Andover, may here find an appropriate place.

"*Ship Asia, lat.* 29° 11′ *S. long.* 83° 18 *E.*

"My dear Brethren,

"In compliance with your request, I will now give you

a sketch of those exercises and events, which led me to think it my duty to devote myself to the work of a missionary among the heathen.

"I obtained hope of a gracious interest in Christ in December 1819. I was then a member of the sophomore class in Waterville college, State of Maine.* Till then, I felt no interest whatever in missions of any kind. Nor was my interest in them much excited, till nearly a year afterwards, though my father's family, and nearly all the members both of the Faculty and college were deeply interested in them.

"Soon after professing religion in July, 1820, I was led to pray very often that God would make me useful. I had no particular choice as to the manner in which he should employ me, but I felt under infinite obligations to him, and longed to express my sense of them by a life devoted to his service. I used to offer up that prayer very often in secret, and frequently in our social meetings, I had an abiding impression that I was 'not my own, but bought with a price.' I seemed as one waiting at the foot of the divine throne, to receive any command which God might please to give; and I enjoyed an indescribable satisfaction in thus giving myself up as a living sacrifice. I felt infinitely unworthy, and still I longed to be wholly employed in his service. If not deceived, I then made, daily, an unreserved dedication of myself to God, to be his servant. Like Saul, I inquired, without prescribing any favorite course, 'Lord, what wilt thou have me to do?' Sometimes, when I read or heard of the desolate places in God's heritage, I longed to be employed as a laborer, however menial, in some spot, however barren. To engage in the Gospel ministry, I had one stand-

* In a previous part of this Memoir, it is stated that the seminary at Waterville was not known as a college till 1820, and that Mr. Boardman entered two years in advance, placing him in the junior, not in the sophomore class. This seeming contradiction will be removed, when it is known, that although a college charter was not obtained till 1820, yet the officers of the institution commenced a regular course of collegiate instruction in 1819. As the institution had then assumed the *form* of a college, and as Mr. B. was actually pursuing the studies which properly belonged to the sophomore year, he might speak of himself some years after, as being then a member of college, and in the sophomore class.

ing and uniform objection; not to the work itself as appearing disagreeable, (it was far otherwise,) but to myself, as being wholly unfit for it. My feelings continued uniformly as I have described, till the winter of 1820, when the thought occurred to me, that I could take my Bible and travel through new settlements, where the Gospel was seldom if ever heard, and without sustaining the name of a preacher, could visit from hut to hut, and tell the story of Jesus's dying love. O, thought I, in a sort of rapture, what a blessed privilege thus to spend my life in the service of Him, who has laid me under infinite obligation to be wholly his. Then, in imagination, I could welcome fatigue, hunger, cold, nakedness, solitude, sickness and death, if I might only win a few cottagers to my beloved Saviour.

"Not many months afterwards, I began to think of the Western Indians, and of laboring among them. Unfit as I considered myself to preach among civilized Christians, I rejoiced at the thought of laboring, and at last finding a grave in the forest. Time appeared short, the worth of a single soul, infinite. I have often said of that time, 'O that it were with my spirit now as it was then! Then I was a happy, though a very inexperienced youth. All these feelings I kept studiously concealed within my own breast, suffering not even my nearest friends to know how I felt; at the same time, I fervently and constantly prayed that God would employ me as his infinite wisdom should see fit.

"In the course of the year 1821, I became more acquainted with the state of the Western Indians, and longed the more to labor for their good. And as I became more acquainted with the wants of Christian churches at *home*, as well as abroad, I began to feel that *I must preach*, unfit as I was. I would go into my closet, to weep there over the desolations of Zion. Sometimes, in visiting friends in destitute parts of my native state, I longed for the privilege of breaking to them the bread of life. My prayers for divine direction now became more constant and ardent. My soul was full of compassion and love to the Indians—it was full of love to the churches in America—it was full of love to Christ and the Gospel.

"At length a new subject engaged my attention, viz:

foreign missions. I had been in the habit of comparing the claims of the Eastern and Western missions; only I had not allowed myself to indulge a single thought of going to the East. It was now the spring of 1822, when I began to think of the hundreds of millions perishing in the Eastern world. Twenty millions dropping into eternity every year, without any knowledge of a Saviour. The thought was overwhelming. I then began to consider the peculiar facilities for spreading the Gospel in the East—where the population is so dense—where so many speak the same language—where the language is written, and where the same religious opinions prevail so widely, &c. My mind was thrown into a new agitation. On the one hand, was my native country—partiality in favor of the Indians—unfitness for the Eastern mission;—on the other, the millions of heathen in the East, and the facilities which one might enjoy in spreading the Gospel among them, &c.

"In the course of the spring, 1822, I found one friend whose mind was affected in a manner similar to my own; and we unbosomed our feelings to each other. Still I talked of going westward, and he of going eastward. We often took sweet counsel together in relation to our future course. The time of my leaving college was now fast approaching, and the question of duty was daily becoming more and more important. A few months more, and I must direct my course one way or another. This led me to more ardent prayer for divine direction. At length Commencement day arrived, and to my great grief and embarrassment, I received the next morning an appointment to become a Tutor in college. My best friends thought, that in that infant seminary, situated in a new and flourishing State, I might have the prospect of immediate and increasing usefulness to the interests of both science and religion. But I had one objection which none of them knew or understood. My heart was on a mission. I was aware, that if I again became connected with the college, and should prove in some degree useful and acceptable as an instructer, I should find it difficult to dissolve my connection. But I could not withstand the unanimous advice of my most judicious friends. Still, when I signified my consent to their advice, I gave them to understand, that I should probably resign at the end of one year. By this

time I had felt it my duty to preach the Gospel, and having taken a license, I had preached with very great pleasure.

"I entered on my duties in college in October, 1822; but a few days only elapsed, before I became impressed more deeply than ever, with a sense of the perishing condition of the heathen, and of my duty to devote my life to their spiritual welfare. Sometimes I tried to ascertain the strength of my desire to become a missionary, (for I now had that desire,) by inquiring whether there was no station of ease, or emolument, or honor, with which I could be satisfied. But I could think of none. There was not a situation, either civil or ecclesiastical in America, which presented to my mind any temptation. So strongly did I desire to be preaching to the heathen, 'the unsearchable riches of Christ.' The state of pagan nations became now, in a great measure, the burden of my prayers and meditations, and a favorite theme of conversation with religious friends. Still I did not mention to them any design of engaging personally in the missionary work. In fine, all my conduct, conversation, meditation, correspondence, and much of my reading, had some bearing on missions. One consideration only restrained my feelings; I felt too unholy and too worthless to be employed in such a holy work. Indeed, I felt unworthy to belong to Christ's visible kingdom, much more to sustain the important character of a missionary to the heathen. I feared that I should dishonor so holy a cause.

"About this time, taking up a newspaper, I saw a notice of the sudden death of the ever to be lamented Rev. James Colman, missionary in Arracan, a province of India beyond the Ganges. Mr. Colman belonged to the American mission in Burmah. I knew that Arracan, to which for prudential reasons he had just repaired from Rangoon, was a most inviting field for missionary labor, and all the friends of that mission supposed that Mr. Colman was exactly suited to occupy the place. But, alas! he is very suddenly cut off in the beginning of his career. 'Who will go to fill his place?' 'I'll go.' This question and answer occurred to me in succession, as suddenly as the twinkling of an eye. From that moment, my attention became principally directed to the Burman mission,

from which it has never since been diverted. My desires to become a missionary so increased, that I felt it my duty to make them known to the President, who had been principally accessary to my appointment. He expressed a hope that I should not be called away, at least for the present. But my mind became more and more settled every day. I still prayed for divine direction, and the more I prayed, and the more I enjoyed of spiritual communion with God, the more I felt inclined, and the more I felt it my duty to become a missionary—and a missionary to the East.

"Soon after, January 2d, 1823, I visited Boston and vicinity, principally to converse on this subject with those who had the management of foreign missions. During this visit, several intimations of Providence greatly strengthened me in my previous convictions of duty; particularly a visit to Salem, where I had an interview with the present Assistant Secretary of the Baptist Board of Foreign Missions. That excellent man found what were my feelings, and said, that for three or four days, his spirit had sunk within him at the thought, that not an individual had as yet appeared to occupy Mr. Colman's place. As Providence ordered it, a number of ministers met at his house two days afterwards. I was present, and at their request, related the exercises of my mind. They encouraged me to go forward. It was then thought that I might sail in the course of four months, but God ordered otherwise in that particular.

"My next step was to consult my family connections on the subject; and on visiting them, I found, to my joyful surprise, that their minds were quite prepared to hear me propose the subject. My parents had long thought that I seemed marked out for the missionary work; and my letters had convinced them that my mind had been not a little occupied on that subject. It is a singular fact, that my dear mother, from the moment I had experienced religion, had anticipated an event like this. Several of my family connections are pious, and their hearts have long been bound up in the missionary cause. All the objection they felt, arose from natural affection. That was strong. But in my parents, grace had sanctified those affections, which it neither could nor should destroy. The rest of

the family yielded a weeping assent. Not long after I obtained the consent, and even the approbation of the President of the college.

"It was now concluded that I should not sail for the present. This afforded opportunity to examine the momentous question anew. I now entered on a more formal examination of the subject than I had ever undertaken before. In about eight weeks, the General Missionary Convention, the Missionary Board, were to meet in the city Washington, and it seemed desirable, that if I ever offered myself, it should be at this triennial session.

"I read the prophecies respecting the spread of the Gospel, and found they foretold that the 'knowledge of the Lord should cover the earth as the waters do the seas.' But how is this knowledge to be spread? The Apostolic, as well as more modern times, answered, 'by men going abroad and preaching the Gospel, and in no other way. But who shall go? Who shall send out missionaries? I could think of no nation but one, if even one, which possessed so great facilities. and was under so great obligations as our own. Thus I became convinced that the American churches ought to send out missionaries to the heathen. I next entered directly on the question, whether it was my individual duty to go as a missionary. That I had a *desire* to go, was a point long since settled. The points to be settled now, were, *why* I wished to be a missionary, and whether I possessed the requisite *qualifications*? On the latter question, I felt that my friends must decide, rather than myself. I was not conscious that there was any radical defect in my constitutional character.

"As to my *motives* in wishing to enter the missionary work, I must be the sole judge, and that was the most difficult question. I sometimes hoped and thought, my motive was one of love to God, and a desire to glorify him; at other times I feared it was the indulgence of an unsanctified fondness for distinction. On this subject I prayed much, and spent nearly a fortnight, coming, as it were, upon my motives unawares; for if I formerly undertook to examine them, I found they had the power of assuming false guises.

"My Sabbaths, for about six weeks, I spent as seasons of fasting in relation to this subject. At length it pleased

God to manifest his excellency and glory to me as he had never done before. He seemed to combine in his character all that was excellent, and lovely, and glorious. He appeared to fill all immensity with his glorious presence. He filled my soul. Then I experienced 'joy unspeakable and full of glory.' I seemed to myself like a worm, and no man,--I was lost in him. As a mote floating in the air has no tendency to move against the stillest breeze, so I felt not the least inclination to act contrary to the gentlest movings of the Holy Spirit. I lost my own will in the will of God. I had been in the habit of writing the exercises of my mind briefly in a journal, from which I will now make some extracts, which will exhibit the frame of my mind better than I can at present recollect.

"Thursday morning, March 13, 1823. I trust that I have just had a season of communion with God. My soul seemed drawn out in love to him, and in desires to become like him. I wished to resemble him as much as a sinful man can resemble a holy God. I wanted to be holy. I wanted to be swallowed up in God. I wanted Jesus to reign in me. I wanted the same spirit to dwell within me, and to subdue every evil propensity. I panted for perfection. And I still pant. I am willing to be employed in the service of God, in any manner, or any place, and during any length of time he may please to direct; and when my work is done, I want to go home to the bosom of my Father and my God.

"Friday morning, March 14. A comfortable season this morning in prayer. How precious are thy thoughts unto me, O God, how great is the sum of them! What unspeakable treasures do I enjoy; my Bible and my God. What a precious Saviour is my Jesus. What a privilege to be employed in his service. I am wholly his, and wish to be wholly under his control. Let me have my Saviour, and I am happy, whatever else is denied me.

"Lord's-day eve. March 17. A comfortable state of mind to-day. The truths of the gospel which I was permitted to hear in the day-time, and to preach in the evening, are precious to me. As to the mission, I feel much as usual. I do not think a missionary life so desirable, because its duties appear few or easy, or its responsibilities small, but because I hope I may be more serviceable to the church

as a missionary, than in any other capacity. I lay my account with trials, perplexities, disappointments, discouragements and fatigues; and without the persuasion that Christ would accompany me, I should shudder at the thought of going. But in the strength of a covenant God, I can press through every trial and danger; and if his special grace is granted, I can calmly look the king of terrors in the face.

"Saturday, March 22. If a sense of extreme unworthiness would deter me from entering on missionary work, I should long since have abandoned the thought. But the Lord Jesus is my worthiness, as well as my righteousness and strength. I may well be astonished that the eternal God should employ so unworthy a servant as myself in accomplishing his designs; but if he does see fit to send me with messages of peace to the heathen, I may boldly stand before nobles and kings.

"Thursday, March 27. I hope I shall be permitted to engage in a mission, but sometimes I entertain many doubtful apprehensions. Most of the time I feel that I cannot be denied. I see more objections and difficulties now in the way of *abandoning*, than in the way of *pursuing*, my favorite plan. I think I can never remain satisfied in this country, unless I have more evidence than I now have that it is my duty.

"Lord's-day, March 30. By reason of bodily indisposition, I was detained from public worship this forenoon. Undisturbed by noise or company, I tried to give myself to God, and think I had an increasing desire, and an increasing evidence that it was my duty to become a missionary. My heart seemed to leap for joy, as my evidence increased, and I longed to go forth and preach the gospel. But on a sudden, the pangs of separation from every beloved object in America seized my mind, and distorted it with anguish unutterable. What! must I bid adieu to my dear, very dear parents, brothers and sisters, and friends? Must I die before the time? For what is it less than death to be separated from them, probably to see them no more on earth? But at length it occurred to me, that it was Jesus, the dearest of all my friends, who called me to go; then I said, Welcome separations and farewells, welcome tears and cries, welcome last sad embraces, welcome pangs and griefs,

only let me go where my Saviour calls, and goes himself welcome toils, disappointments, fatigues and sorrows, welcome an early grave, if I may only preach to the heathen 'the unsearchable riches of Christ.' I feel that I shall go Precious Saviour, go with me, that I be not alone.

"Saturday morning, April 5. I sometimes think that for poor souls sitting in heathen darkness, I have a peculiar sort of love, such as I have for none else. But my principal motive to engage in missions, is, I think, a regard for my precious Saviour. For this, I sometimes think I can endure separation, forests, burning suns, persecutions, dangers and death. And when the consideration is superadded, of rendering immortal services to those who must otherwise perish in heathenism, I feel an impulse which is restrained by no earthly ties, however strong, by no endearments, however tender, by no dangers, however appalling.

"Lord's-day morning, April 6. In prayer I seemed lost in God, swallowed up in him. I prayed for new and large supplies of grace, for more of the influence of the blessed Spirit. I do not know but my desires were completely absorbed in love to God, and in desire to serve him. I feel an increasing desire for the missionary work, and hope my mind is free from unsanctified prejudices. The greatest obstacle is my unfitness for the work. When I think of planting the standard of the cross in lands of darkness, where the Saviour's name was never known, and of beginning a work that shall last till time shall end, of laying a foundation for others far more suitable and worthy than myself, I shrink and shudder. I feel more suited to take some retired spot in the vineyard of the Lord, where I shall attract but little notice, and my labors will involve consequences comparatively unimportant, and my duties will require but moderate talents; where I can live almost unobserved, and die almost unlamented, but by a few Christian friends. I am astonished that such an ephemeral insect as myself should once think of that awful work—the work of 'preaching among the Gentiles the unsearchable riches of Christ!' Still I long to go, and can think of no disappointment so great as that of a denial. I sometimes fear that if I go, I shall become an apostate, and a reproach to the cause I profess to love. But whatever becomes of poor unworthy me at last, let me never dishonor the name of my precious Christ."

"Such were my exercises for about six weeks; which time I devoted principally to an inquiry into my individual duty on the subject of missions. All this time I felt rather a growing and prevailing conviction that it was my duty to become a missionary. I have never been perfectly satisfied so as to have no doubts even to this day, though since the last date I have seldom wavered much. I conceive that in matters not revealed, we are to act according to prevailing evidence, for we can seldom attain to absolute certainty.

"Under the date of Saturday evening, April 12, 1823, I find the following note in my journal: 'I have at length come to a conclusion, and have written to the Corresponding Secretary, offering myself to the Baptist Board of Foreign Missions. O, that my offer may be received or rejected, according as its reception or rejection will most promote the glory of God and the welfare of souls.'

"N. B. In my offer, I said I was willing to be sent whithersoever the Board should direct, though for some reasons I had a predilection for being sent to China, Palestine, or Burmah. The Board accepted my offer, and soon gave me an appointment to Burmah. THERE MAY I LIVE, LABOR AND DIE."

CHAPTER V.

He pursues his studies at Andover—Correspondence—His labors for the Clarkson Society in Salem—He visits Maine and receives ordination.

Mrs. Judson, who had for some time been in this country for the benefit of her health, was now about returning to her husband, and her labors in the East. She was alone. At first it was thought advisable, that Mr. Boardman should accompany her; but as Mr. and Mrs. Wade, who had first given themselves to the Lord, and were desirous also to be given, through the Board, to the heathen, were soon after accepted, and in a state of readiness to leave the country, it was thought best that Mr. Boardman should remain and devote a longer time to the acquisition of such knowledge, as should render him more extensively useful to the mission. He accordingly left Waterville in June following, and as the institution at Newton had not then been established, he was directed to pursue his studies at Andover, Massachusetts.

The following letter addressed to a friend, Mr. P. with whom he roomed while in college, gives us a glance at one of the most useful theological institutions in our country. The mention of the seminary at Andover, seldom fails to awaken in the minds of the pious, associations of deep interest. It was here that Judson, and Hall, and Mills, with others, matured, if not conceived, their plans for carrying the gospel to the heathen.

"*Andover Theological Seminary, July* 4, 1823.

"Very dear Brother,

"A thousand circumstances combine to make the recollection of Maine, of Waterville, and of my acquaintance with you, unusually interesting and pleasant. Those agreeable interviews we have enjoyed, those connections we have formed, those seasons of social prayer and mutual confession, are all effectually secure in my mind from the obscuring veil, or the obliterating hand, of oblivion. Yes,

brother P., I shall always remember, and always love you. But you need, I hope, no assurances of my attachment.

"A series of interesting providences, which I cannot now relate, has led me at last to this place; and be assured, I feel myself on almost sacred ground. Here were enkindled many of those fires which, for twelve or fifteen years, have been bursting through the surrounding darkness, and sending forth their light to nations once involved in all the gloom of paganism. Here lived Samuel J. Mills. He was a man of God. His life affords ample proof, if there were no other, that the Gospel discloses a system which affects the heart, and moves the life. I have finished, with great satisfaction to myself, the perusal of his Memoirs this evening, and when I had done I could pray, 'Lord, Make me like Samuel J. Mills.' Never did I read a work of human production which enkindled so much ardor, and excited so many desires to do good on an extensive scale as his Memoirs, written by Dr. Spring.

"Here lived Obookiah, that happy youth. Here lives, now, David Brown, one of the humblest of all God's adoring children, if we may judge in any degree from short acquaintance and external appearance. This afternoon I took a most delightful walk into the grove by the shady path where Mills used to walk and pray. There I tried to give myself away to God, and prayed that if it would be for his glory, and would not inflate my wicked heart with pride; nor hinder me from attending to other appropriate duties, I might also be permitted to devise and execute some plan for spreading the knowledge of the Saviour, till his name shall be known and his praises sung in every land, by every people. O, my brother, what a blessed thing it is to live for God. It affords the real Christian unspeakable delight to be wholly employed according to the divine disposal.

"I want the brethren in Waterville college to feel more than ever that 'they are not their own.' They have professed to devote themselves to God. But it is not enough to give up ourselves at baptism. We should do it *daily* and *nightly* and *hourly*. Let the brethren *feel the worth of souls*, and they would take no rest without the assurance that they were doing something for their salvation. Were there but one neighborhood of unconverted men in

the world, what incessant prayers would be offered to God from every Christian's heart; what unremitted exertion would be made to bring them back to God. But alas, when a world is in ruins, and only here and there is one who is awakened to behold the wide-spread desolation, what astonishing sluggishness is manifested. It is easy to look around and see a vast moral waste, but it is quite another thing to *feel*, and to 'sigh and cry' for it. Oh, when shall God's people awake to duty, and to human wo! When shall we learn to act like rational beings. O that an impulse may be giving to our feelings—that the blessed, the transforming influence of the Holy Spirit may excite us to more vigorous action. I feel a particular anxiety for the brethren in Waterville college. I would not insinuate that there is a very unusual want of interest there. But *not half enough is felt, not half enough is done.* Waterville college occupies an important place in the interests of American Baptists; perhaps none more so in all New England. I ardently hope that the pious students there will keep themselves unspotted from the world. May the Lord increase abundantly their piety and devotedness to his cause. Exhort them from their affectionate brother to be often in prayer. Suggest to them the importance of making it a business to shake off spiritual sloth. Introduce as much missionary intelligence into your meetings as practicable.

"As to the missionary field,* I hope it prospers. I have been out to examine one here, which the students are preparing. The whole field, say half an acre, was a ledge of solid rock. They have demolished the rock three or four feet in depth, and hauled on soil, so that nearly one half of the field is now in a state of cultivation. They work on the ledge every day, drilling and blowing with powder. The subduing of that piece of land, small as it is, cannot probably cost less than 4 or 500 dollars. But the students are all zealous in the work The level to which it is reduced is about five or six feet below the original surface of the rock. The labor of subduing the four acres at Waterville, is the work of a pigmy when compared to this.

* A few acres of ground, cultivated by the students, the proceeds of which are devoted to the cause of missions.

O, we are happy here, and I assure you time passes sweetly along. You know I formerly disliked the study of language. But now I have an object in view, and can pore on the Hebrew with indescribable satisfaction."

To his Brother-in-law, Capt. B

"*Andover Theological Seminary, July* 1, 1823.

"My dear brother Blanchard,

"You cannot easily imagine what satisfaction your letter, received this morning, afforded me. I did not know but the manner of my leaving Maine would give unpleasant feelings, such as you would not soon forget. Be assured, dear brother, it was not because I had no regard for you that I took 'so rapid a flight.' Circumstances seemed to require it. The Board of Missions had informed me, that unless Mr. and Mrs. Wade should conclude to accompany Mrs. Judson to Rangoon, it would be necessary for me to leave for that purpose almost immediately. Hence it was that I left you so abruptly. But my surprise and joy were great, on learning, the next day after calling at your house, that Mr. and Mrs. Wade were going with Mrs. Judson, and that I was to remain some time longer in America. I was pleased with the Providence which so fully seconded my favorite plans. I would not be understood to express an unwillingness to leave America when it shall seem to be duty. But I could not feel persuaded, myself, that it was my duty to go so suddenly, and with so little preparation. I would not give up my hope and prospect of finally being employed as a Missionary to the heathen, for any worldly consideration whatever. No. It is in my heart to spend my days in endeavoring to preach the Gospel to my brethren, who are now sitting in darkness, and in the shadow of death.

"At present, I am engaged in the study of Hebrew; and on the whole, I like it. In the course of a fortnight, I hope I shall be able to read the Bible in the original tongue. I am delighted with the study, because it is immediately preparatory to the work I expect to perform when I arrive at Burmah.

"My situation is truly pleasant. I have a fine room in

one of the edifices, called Bartlet Hall, with every thing necessary for convenience or comfort. And the society is such as I want. There are about 150 students in the seminary, all professedly pious. Several of them are calculating on a foreign mission.

"I was pleased to learn the happy alteration in the circumstances of your family. I hope that little jewel will be preserved. The name you have mentioned is rather a long and inconvenient one, and I believe has been very well borne by his delighted uncle. It pleases me, whether it flatters my vanity or not, to think you have such a regard for me, as to erect such a precious monument to my memory in your house. I hope sister, and her sweet babes and yourself, will be the objects of our Heavenly Father's care so long as you live. May we be prepared to meet in heaven, where, with our dear Harriet, and all our beloved friends whom God by his grace may have fitted for that employ, we may unite in the song, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

Mr. Boardman had many friends in the college at Waterville, near and dear friends, whose society he highly valued. There was one whom he honored with his confidence, to whom he would intrust his secrets. Immediately after his mind became seriously exercised on the subject of a foreign mission, he communicated his feelings to his friend. It would be wrong to say, that in him he found a spirit congenial with his own. But he found such a degree of congeniality, as from this time forward rendered their interviews on this subject, and their interchange of feelings and sentiments, both frequent and deeply interesting. To him he was wont to communicate, on the evening of almost every day, after the hours for study were past, the progress of his inquiries, the advanced state of his feelings, and the brightening up, or otherwise of his prospects. He could not but see and know that there was an immense distance between his own feelings and those of his friend, on these interesting topics; yet the hours of darkness, and sometimes of midnight, were often spent in imaginary excursions to the land of pagans; in summing up the toils and difficulties to be there en-

countered by the missionary, and in estimating the sacrifices and sufferings inseparable from such an undertaking. And when imagination had brooded over the darkness that for ages had rested unbroken upon the nations, faith would sometimes pierce the veil, and dissipate that darkness, and discover the dawning glory of the latter day. These cheering and not unprofitable interviews were kept up, till Mr. B. left Waterville for Andover. An occasional correspondence between him and his friend was preserved from this time to that of his embarkation for Burmah. The following extract is from the first of this correspondence.

"*Andover Theological Seminary, July* 3, 1823.

"Very dear Brother,

"You have doubtless been apprized of the kind Providence of our covenant God, in opening a way for me to spend some time longer in this country, before my final embarkation. I assure you I am most delightfully situated. I am now studying the Hebrew, and though it is extremely complex and difficult, I find an indescribable pleasure in it. Every advance I make prepares me for greater usefulness in that interesting mission, which I hope finally to join. My leisure hours are devoted to writing letters, to meditation, miscellaneous reading, exercise and intercourse with the brethren. I find some dearly beloved kindred souls here. Particularly my friend, brother S——P——. O, that I were more like him.

"I have read, with considerable interest, Buck on Experience; and Henry Martyn's Memoirs, with delight. What cannot grace do in humbling the proud heart, in changing foes to friends, and in employing the instruments which Satan has prepared for his own use, in the blessed work of extending the Gospel! The Bible is every day unfolding new beauties and new treasures. This morning I took up the life of S. J. Mills, that man of God, who did so much for the cause of his blessed Master in awakening and carrying the spirit of missionary enterprise among the American churches. My soul seemed to have caught new fire. Some remarks in his life, relate to the interesting case of the lamented Henry Obookiah, the Sandwich Islander. So I have just been reading his Memoir. All

conspire to enkindle new zeal in my breast. I hope God has important designs to be accomplished by even me, his most unworthy servant. O, my brother, what a blessed employment, to live for God alone. Here, now, I give away my whole body and soul and spirit, and am far richer for the gift. Ah, 'tis not a gift; it is only acknowledging that to be his which he has claimed. I hope I do feel that I am the Lord's, and my desire and prayer is, that he will glorify himself by me. For nothing else would I wish my life to be prolonged.

"I want a mighty impulse to be given to our churches on this subject. Like an electric shock, I want it to spread from north to south, from east to west, till all our souls are kindled with a glow of holy zeal for God. What, shall the redeemed of the Lord slumber over the ruin of millions in tenfold moral darkness? It cannot, must not be. Let the people of God consider for what they are placed here, that they are 'the salt of the earth, the light of the world;' and let them consider but for a short time the responsibilities of their station, and they will be aroused to action. How thoughtless have we been. Our vision has scarcely passed the boundary of our acquaintance. What contracted benevolence to man has characterized our movements. We have too long lived as if our own salvation and that of our friends, for whom we feel a deep interest, and on account of whose state we have been driven to prayers and tears, were all that concerns us. When shall Zion arise, and put on her strength, and be clad in her beautiful garments. O, my brother, let us weep, let us pray, let us labor. The glory of our dear, blessed, and most precious Saviour is involved. Do, my brother endeavor to awaken more interest in college for the honor of God and the welfare of souls. At seven o'clock every morning, I hope I shall be enabled to remember the church, the people, and the college in Waterville. My heart is sometimes much enlarged in prayer for you. I am now happy, but how soon I may be in the vale of sorrow is unknown to me. If I had what I deserve, my sorrow would this moment commence, and never cease. O, my God, forgive a trembling sinner."

An extract will here be given of another letter, written

soon after, and addressed to the same friend. It will serve to illustrate the activity of his mind in devising liberal things for the good of the church and the world. It is mostly valuable, however, for the sketch it gives us of the operations of a religious society at Andover, whose influence has probably been felt in every quarter of the earth. Should the perusal of the extract lead to the formation of similar societies in other seminaries, and to the putting forth of similar efforts to meliorate the condition of the heathen, an object will be secured sufficiently important to justify its insertion in this work.

"*Salem*, ———.

"My dear Brother,

"The account you gave of a change in the religious state of things at Waterville, cheered me much. I wished myself transported to that dear spot, sitting, conversing, and praying with you. But my joy was comparatively for a moment. A letter received not long after, assured me that my hopes had flourished but to fade. It is distressing, it is heart-rending to contemplate the spiritual death which pervades, in too great a degree, that interesting, and, by me, beloved people. O, shall neither the mercies nor the judgments of God awaken them? Had I a heart of flesh, I might plead for them. 'I do earnestly remember them still.' I cannot forget a people endeared to me by so many tender ties. But I cannot extend the hand of relief.

"Since residing in Andover, I have thought much of the Philalethian Society.* I know not who are the officers, but will take the liberty to make a few suggestions in this letter. The missionary department is defective. I say so

* This is a religious society in the college at Waterville, the object of which is the investigation of truth. Mr. Boardman's object was to improve this society, and to extend the sphere of its operations.

There is now another society in college, very nearly resembling in character what he here wished the Philalethian to be. It is called, in honor to his memory, 'The Boardman Missionary Society.' It was formed in the spring of 1832, and embraces among its members most of the students of the institution. It has for its object the increase and wider diffusion of the same spirit, which actuated that devoted man, and the acquisition of information by a regular correspondence with most of the missionary stations throughout the world

because it appears plain, that in a seminary of learning occupying so important a place as Waterville college, there ought to be something systematical on the concerns of missions,—something designed more particularly to awaken the interest, and to enlighten the minds of the students. At Andover, there is a 'Society of Inquiry respecting Missions,' so called, which meets once in three weeks. A dissertation is produced, and read by some member of the middle class, on a subject assigned him at a previous meeting. The reading of this piece usually occupies thirty or forty minutes. Afterwards letters of correspondence are read, and such business transacted as may be laid before the society, by a standing committee, appointed to superintend its general concerns. The themes are such as the following: 'What is the moral state of the Canadas? What peculiar qualifications are necessary for a missionary to the slaves? What are the prospects of a mission to Patagonia? Can any thing be done for Portugal? Which mission demands most patronage, the Bombay or the Ceylon? the Sandwich islands or the Palestine? What are the encouragements of a mission to the East? and what the discouragements? What qualifications ought every foreign missionary to possess? &c. &c. The answers to these questions are highly interesting and instructive. The chapel doors are open for all, gentlemen and ladies, &c. and frequently the room is full. There is no fee for admission into the society. It owns property, however, to a considerable amount, arising principally from the donations of benevolent friends. The missionary library belonging to the society is very valuable, enriched by many specimens of translations, missionary journals, reports, histories, manuscripts, biographies, heathen deities, paintings, ornaments, and garments, from various heathen countries where missions have been established. Here you may find missionary intelligence consolidated or detailed in all shapes and forms. You seem almost to converse with the missionaries, and to see their various stations. You stand on an eminence from which you look out upon the world, and command almost at a single glance, a view of the whole earth, as it rolls in moral darkness under your feet. Occasionally you are cheered with here and there a brightly illuminated spot, where the Sun of Righteousness pours in his healing beams,

gradually enlarging its dimensions, rolling back the pavilions of darkness, and melting away the fetters and manacles, which Paganism has forged and fastened upon her tame, besotted devotees.

"Now it appears to me, that you might have something of this kind in the Philalethian Society. I leave it for your consideration. This course, if pursued, would greatly increase your interest in missions: it would make you generally more acquainted with the benevolent operations of the day, and with the comparative claims of the several classes of people whose cases might be the subjects of your communications. Let these pieces be written on paper of one uniform shape and size, and let them be preserved in manuscript for the library of the society. I hope you will do much for missions, and acquire the name and the character of possessing a missionary spirit. You are probably aware that it is not in adding to the pecuniary funds of the Missionary Society, that the students at Waterville college are to accomplish most for the spread of the Gospel. It is in the awakening and cultivation of a missionary spirit, the summoning of all your inward powers to the holy enterprise, and the powerful action of your own minds upon the minds of others,—it is in this that your prospects of success present themselves. If the brethren feel their own souls kindle with a holy passion for missions while at college, they will, wherever they go, carry the spirit with them; and will transfuse it into all with whom they associate. And I need not tell you that the lispings of desire from the lips of a poor cottager, far removed from the bustle of fashionable and busy life, may ascend to God with more acceptance, than ten thousand rivers of oil offered to support the mission. It has often afforded me much comfort and satisfaction to consider that when I am gone to the scene of my labors, some humble saint, whom, perhaps I have never seen, or if seen, have never noticed, may, morning and evening, raise a broken whisper to God, that he would cause his blessing to descend upon me, and make me the instrument of turning many Burmans from idolatry, to serve the living God. Should I never be permitted—what I ardently desire—to welcome you to Burman shores, it shall afford me comfort in the moment of sorrow, that brother ——— lifts up his ardent soul to God for me."

To his sister, Mrs. Blanchard.

"*Beverly, Oct.* 1, 1823.

"Very dear Sister,

"Your excellent letter of July 27th is now before me. I rejoice with you, and would render thanks to our heavenly Father for his distinguishing mercies towards you, in restoring you again to health, and in reviving in your mind a recollection of his parental kindness. It would be well for us to remember that God is daily doing us good,—that his common blessings demand from us new and obedient expressions of obligation. It has often astonished me, that the profusion of his mercies, showered upon our dear family, should produce so little feeling in my stupid heart. What family has been so signally blessed as ours? Surely he hath not dealt with us after our sins, nor rewarded us according to our iniquities.

"I rejoice to learn that your recent sickness led you to take a nearer view of the eternal world, to consider whether your days were not well nigh numbered and finished, and to examine into the state of your heart, that you might know whether you are indeed united to Christ. What is there like feeling ourselves wedded to him in bonds of affection, that earth and hell cannot sever? The man who lives daily by faith in the Son of God, who like Enoch walks with God, stands firm and secure, though all around him be convulsed; though the mountains be removed, the earth tremble, and the sea roar. God is a hiding-place from the windy storm and tempest. How secure is the Christian in the folded arms of his covenant God. What, though the elements were melted into one solid mass of ruins, God, who is our refuge and strength, is still the same. This vital union to Christ will support us under every loss and bereavement we are called to sustain. If our souls are stayed on him, we can endure our trials without feeling their poignancy. And though all the earthly objects of our affection were removed from our view, we should still feel that our great portion was left,—we could say with Jeremiah, 'The Lord is my portion, saith my soul;' and with Job, 'Yet surely I know that my Redeemer liveth.' This thought has often comforted me. Whatever we may lose, if we love and value Christ as we ought, we shall feel that our all is left

us still. And this sundering of the ties which bind us to the earth and earthly objects, is only preparing us to set our affections more undividedly on our Father and Friend in heaven. This considerably cheers me in prospect of leaving all my earthly friends. I hope, that while I feel no abatement of affection to my friends in America, I shall find my affections more concentrated in Christ, who, I believe, will be with me wherever I go. But for his promise to be with his servants in all their labors and toils, I should despond and shrink from the great work to which I trust he has called me. Sometimes, when I lose sight of this gracious promise, I almost say *I cannot go.* But generally, I am comfortably supported by his cheering words. Some may say I am unfeeling, and have but a small share of natural affection. But they know not my heart, and are unacquainted with the struggles I have often felt. Be assured, my love to my friends was never warmer, my affection for them never stronger, than when I regarded them in the light of a speedy separation. In such a light I regarded them last spring. But when I reviewed my evidences of duty to go far hence to the heathen, and was constrained to believe that I had not taken that honor to myself, I said to my troubled thoughts 'peace, be still.' Yet if I had not had an enlarged view of the greatness and importance of the work before me, I could not have endured the trial. An agony which few have felt would have accompanied me in all my way. But a good providence has seen fit to protract my stay in America, so that I anticipate the privilege of seeing once more the faces of my beloved friends, on whom I *did* suppose I had closed my eyes for ever. Perhaps something may be designed for me in this providence, which I cannot foresee. I desire henceforth to live at God's disposal—to be wholly at his service. I would be crucified with Christ, and live no more to myself, but to him who has died for me. The Gospel teaches me that I am not my own, and that I must hold myself in readiness to obey any mandate from Him, who has bought me with a PRICE. I wish to feel but little concern for this world, but to glorify God, and finish the work he has given me to do. It is matter of comparatively small importance to me, whither I go, or where I die, if I may but do what God would have me.

"It is probable that I shall not sail for Burmah at present.

A little before sailing, I hope to visit my friends in Maine Then I hope to see you, and that you will be able to say, 'Farewell, my brother;' and will be willing from the heart, that God should employ me as he pleases."

As the subject of a voluntary exile from his friends is here introduced, it may not be improper to make a remark or two in this place. It should not be thought, that the struggle of mind alluded to in the above extract between feeling and duty, derogates at all from the piety, the zeal, the self-devotement, or decision of character of this worthy missionary. Indeed, all these mental qualities would lose a large proportion of their beauty and excellence, were this tender heartedness, this keen sensibility to the endearments of kindred and home, buried in the shade. This, while it throws around the human character a peculiar charm, at the same time confers upon it a superior dignity, and sweetly blends the beautiful with the sublime. It would be an unamiable character that betrayed no feeling, no tender affection for friends and relatives, when on the point of leaving them for ever. Under such circumstances, firmness and decision of purpose would appear more like brutal insensibility; and a willingness to endure sacrifices, toils and suffering, like stoical indifference.

When the disciples at Cesarea besought the Apostle with tears to desist from going up to Jerusalem, where they knew his life would be endangered, had he only said to them, 'What mean ye to weep?' we should unavoidably have felt that his answer was harsh and abrupt, indicative of a stern, unbending temper of mind, that could rebuke with unsparing severity the expression of nature's best feelings and the sweetest dictates of piety. But when we hear him adding, 'And *break my heart?*' his reply loses the sternness of its aspect, and the rebuke is softened into a mild and gentle reproof by the overflowing of a heart full of Christian affection. And when we hear him assigning the reason of his conduct in refusing to hearken to their kind expostulation, that he was 'ready not to be bound only, but also to die at Jerusalem, *for the name of the Lord Jesus,*' we are constrained to acknowledge that his character derives additional lustre from the tenderness of his 'breaking heart'—that at no period in his history does he appear in a

more deeply interesting light; and we cheerfully concede to him the title, which by universal consent, has been given him, of the GREAT APOSTLE.

The following letter will disclose more fully the strength of Mr. Boardman's attachment to his friends and his country. and the power of grace in enabling him to part with all, at the call of duty·

"*Andover Theological Seminary, Jan.* 14, 1824.

"My very dear Sister,

"Your kind letter of the 8th and 28th ult. I have just received and read with much interest. It was thought expedient by the missionary friends in this region, that I should spend the last vacation in Beverly, and defer my visit to the friends in Maine till next spring. I could not but comply with their advice, though I wished very much to visit you, and your dear little G. D. B. B. I hope his life will be a blessing to his parents and to the church. May you be enabled to train up all your children in the law of the Lord. You will need to pray much for divine grace. I try to remember you, your dear husband and your children, when I retire to ask spiritual blessings on myself and my friends.

"I have been aware, dear sister, from the first, that my proposal to engage in a foreign mission would call forth many emotions in your breast, but I hoped God would graciously enable you to bear with submission, the loss you would be called to sustain. Think not, my sister, that I have lost all sensibility on the subject. Be assured, if tenderness of feeling,—if ardor of affection,—if attachment to friends,—to Christian society and Christian privileges,—if apprehension of toil and danger in a missionary life,—if an overwhelming sense of responsibility,—could detain me in America, I should never go to Burmah. But a sense of duty,—a sense which I could not, on sober examination, charge to fanaticism, and which I could not evade; an overwhelming view of the worth of souls, and of their perishing state, and an ardent desire to promote, in the greatest degree possible, their eternal welfare, has compelled me to say, 'Send me wherever my services are most needed. Much as I love my friends,—much as I prize the pleasures of home, and the friendship of my native land,—much as I dread the loss of all I hold dear in America,—I will go

wherever duty calls. I'll go to China, to Burmah, to Palestine or Turkey; I'll stay in Waterville, or I'll become the pastor of some little church in this country, only let me be employed where and as long as the Lord will.' With such a state of feeling, I submitted myself to the decision of the General Convention. They saw fit to give me an appointment to the Burman mission; and I frankly acknowledge that their appointment exactly accorded with my ardent desires; they were desires, however, which I wished to keep under the entire control of a sober sense of duty. Since my appointment, I have known seasons when the thoughts of parting from my friends seemed almost insupportable. But still I cannot say I ever regretted that I gave myself up to the Convention, or that they gave me the appointment they did.

"It is the *greatness of the work*, more than the *trials which attend it*, that makes me tremble most. When I think of aiding in laying the foundation on which others will build as long as the world shall stand; and when I remember that their success may depend, in some measure, on my discharging my duty with fidelity, I stand and almost shudder at the thought. But this is not all. I must be a pattern of holiness and good works, both to heathen and to converts. To the *missionaries*, rather than to the *Bible*, the people will look for the fruits of the Christian religion. Besides, my labors may be immediately connected with the everlasting well-being of multitudes with whom I may have intercourse. All these things seem sometimes too much for me. But my strength is in the Lord of Hosts.

"Pray much, dear sister, for grace to be given to you and me. I need the prayers of saints very much. I feel an anxious solicitude for the spiritual welfare of brother H. and family. We must pray for them daily. The Lord may see fit to hear and answer our prayer.*

"Tell your dear husband to write me soon. I want to hear from you often—to know how your souls prosper. Do you have daily intercourse with the dear Redeemer?

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* This brother has since made a public profession of religion. 'The effectual, fervent prayer of a righteous man availeth much.

Let us study to have the mind of Christ. Our life is short. We must do our work soon, or we must leave it undone."

Nearly the first acquaintance he formed in Massachusetts was in Salem. The people there had been trained up under the kindly influence of Christian affection, and had themselves drank deeply into its spirit. Here, therefore, he found friends interested in every good work, and felt himself entirely at home.

Several benevolent ladies in Salem, had, among other labors of love, formed themselves into an association, denominated the Clarkson Society, for the benefit of the colored population of that town. Having become acquainted with Mr. Boardman, the society were desirous to avail themselves, for a few weeks, of the benefit of his labors. On receiving his appointment, he laid the subject before several of his most judicious friends, who advised him to spend the ensuing vacation in the service of the society. This service he might regard as bearing a near relation to that in which he hoped to spend his days. The manner in which he discharged his trust, as appears from the records of the society, while it shows that his heart was peculiarly interested in the work before him, gave pleasing promise of what he would be, should he be suffered to enter upon that wider field of missionary labor, to which his thoughts were directed.

He entered upon his labors on the 26th of April, and continued them, with little intermission, for nine weeks. At the expiration of this period, he addressed to the ladies of the Society an interesting report of his services, which was unanimously accepted.

In September, he left Andover on a visit to his friends in Maine. On his way to New Sharon, the place of his father's residence, he called at his sister's, in Cumberland, spent a short time in North Yarmouth, and having passed some days with his father's family, was returning by the way of Waterville. From this place he addressed the following letter to his sister.

"*Waterville, Sept.* 30, 1824.

"My very dear Sister,

"In addressing you at this time, I am prompted both by inclination and a sense of duty. You have probably heard

of our safe arrival at New Sharon. Our journey was pleasant, and I trust profitable. The family were in health. I came to this place on Thursday. The friends here are generally in health of body, and though complaining of great barrenness in religion, they yet have been visited with a little reviving in their bondage. My situation is agreeable. What reason have I to bless the Lord for all his benefits towards me!

"On my return to Waterville, I understood that the Lord was working wonders in the back part of the town. The tidings afforded me a degree of joy, and I soon went out to see the work myself. I trust it is really a good work. Ten or twelve have been hopefully converted to God within three or four weeks. The Lord seems to be still at work, though not in so extraordinary a manner as in some places. We have great reason to bless his name for his work of grace on the hearts of men. What an exertion of divine power must that be, by which the proud are made lowly—the enemy of God and holiness is converted into a friend. What gratitude and praise are due to him, who has washed away the sins of his people in his own precious blood. If we are Christians indeed, Christ died for *us*. He did not spill his blood merely for *great*, but for *little* Christians also. God, in purposing the redemption of his people, knew from eternity all the perverseness of their hearts, and determined that the full price should be paid for every sin. Yes, and the dear Redeemer undertook the mighty work, and he accomplished it by the sacrifice of his own body on the tree. What boundless love was this, that the Lamb of God should give his soul an offering for sin. Well did the enraptured Apostle exclaim, 'Behold what manner of love the Father hath bestowed on us that we might be called the sons of God!'

> 'O, for such love, let rocks and hills
> Their lasting silence break.'

Could I say, dear sister, with certainty, that I love the Saviour, my happiness would be complete. But, alas, how languid are my affections, how cold and how few my returns of love. My heart is extremely hard and insensible. Still, I hope I have some hungerings and thirstings after righteousness. One thing cheers me—I abhor myself on

account of sin. If not very much deceived, I do love Jesus, notwithstanding. And I know if he has given me any love to him, he has done more than earth and hell can destroy. If we love him at all, we have been changed, 'for the carnal mind is enmity against God.'

"How important is self-examination. The man who does not examine himself daily, knows not what are his needs. Unless we examine and see where our weaker part is, we shall not keep it fortified. And I am persuaded that self-examination, to be really *profitable*, must be *habitual*. Every day ought to witness our faithfulness in the discharge of this important duty. Yet such is the deceitfulness of the human heart, and such the darkness of the human mind, that we cannot perform this duty profitably without divine assistance. The Psalmist, sensible of the difficulties of the task, calls thus upon God for aid; 'Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.' All our self-examination should begin and end with prayer.

"We, dear sister, are professors of the religion of Christ. How responsible the station! Are we then a spectacle to the world, to angels and to men?—The light of the world and the salt of the earth? What manner of persons ought we to be in all holy conversation and godliness. Are such moths as we permitted to become stones in that spiritual temple, of which Christ himself is the corner? Does God condescend to be our Father and our Redeemer? Then let us be more holy, more like him."

Early in January, 1825, Mr. Boardman again visited his native State. At the request of the Board, he spent several weeks in travelling through different parts of the State, for the purpose of awakening a more general interest in the subject of foreign missions. For the same reason it was thought advisable that his ordination should take place in Maine. He was accordingly ordained at North Yarmouth, February 16, 1825. Here, as we have seen, he had some time resided with his parents when quite young. His aged father was still remembered with affection and respect by the surviving members of his former flock, as an able and faithful pastor. As a token

of respect to the father and the son, and from love to the cause of God and the heathen, the church at North Yarmouth unanimously requested the privilege of his ordination with them, at their own expense. DEAR PEOPLE—the writer is happy to acknowledge their worth. He knows them well—too well ever to forget them, and will always regard the few years of pastoral care and toil spent there, till the providence of God laid him aside from his labors, as among the happiest of his life. May they never want a pastor—may the Lord be unto them as the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded his blessing, even life for evermore.

The sermon on the occasion was delivered by Dr. Chaplin, President of Waterville College, from Ps. lxxi. 16. "I will go in the strength of the Lord God." From this appropriate text, *The suitableness of a spirit of entire dependence on God in a missionary to the heathen*, was presented in an interesting and impressive light.

CHAPTER VI.

Mr. Boardman's travels West and South—His marriage, embarkation and voyage.

Early in the spring, Mr. Boardman was directed to travel West and South for a few weeks, as Agent of the Convention, to solicit aid to its funds, and to call up the attention of the churches to the subject of missions. On his arrival at Philadelphia, he wrote thus to his friends in Cumberland.

"*Philadelphia, May* 25, 1825.

"Dear Brother and Sister,—No doubt you wish occasionally to know where your wandering brother is, and as I have a little leisure to-day, I will attempt to inform you. When I wrote you last, I do not now recollect, so I cannot tell how far back to go in giving you a history of my travels.

"About the first of April, I made a short visit in Rhode Island, and spent a few days in Providence, but soon returned to Boston and Salem. About the middle of the month I received an appointment from the Standing Committee to take a tour towards the South. On leaving Boston for the western part of New York, I arrived at Albany in two days. After the stay of about a week in the neighborhood of Albany and Troy, I took passage for Utica, ninety-six miles above, on board a canal packet boat. I ascended the canal from Utica, only four miles to Whitesborough. Thence I travelled south-west to Hamilton, where stands the Theological Seminary, in which brother Wade, now in Calcutta, received his education. This is a very flourishing institution under the care of two Professors and a Tutor. There are about fifty young men in the seminary, all of whom are professedly pious, and members of Baptist churches. They are preparing for the ministry. The course of study occupies, generally, from three to four years, according to the age, former attainments, &c. of the students.* The Baptist churches in this

* This Institution has been re-organized since the above letter was written. It has now seven Professors and one Tutor, besides assistant teachers. It consists of two Departments, Collegiate and Theological. The course of instruction, exclusive of the usual preparation for entering college, occupies six years. The studies in the Collegiate Department, to which the first four years are devoted, are the same with those pursued in the majority of Colleges in the country, except that more attention is given to the Hebrew language, and the Greek of the New Testament, than is usual in those Institutions. The number of students, including those who are preparing for the College course, is about 130; all professedly

section of country are numerous, large, wealthy and respectable, and are constantly becoming more so.

"I left Hamilton about the fifth instant, and took the stage to Albany, and thence the steam boat to New York city, where I arrived on Tuesday the tenth. That was a week of much interest to me. The New York Sunday School Union, the American Tract Society, the United Foreign Mission Society, the American Bible Society, and the American Society for meliorating the condition of the Jews, all held their anniversaries, and ministers of the Gospel, of different denominations, from all parts of the United States, were present to take part in the performances. Mr. Eustice Carey, from Calcutta, and Mr. Ellis, from the Sandwich Islands, were there. The season was deeply interesting.

"On Saturday last I took passage for this place (Philadelphia.) This is a most delightful city. I shall remain here ten or twelve days longer, and then proceed to Baltimore and Washington. That will probably be the extent of my route, and in the course of four weeks I shall be setting my face homeward. In all the places I have visited, I have made efforts for the mission, and in most cases, with pretty good success.

"You have probably received most or all of the late news from Burmah. Not a word has been heard of Messrs. Judson and Price at Ava. We feel very desirous to hear. I have so many hopes that they are safe, that I am not greatly distressed; and yet so many fears that they are not, that I should not be surprised if we should hear to-morrow that they are no more. The Lord reigneth."

In about four weeks from this time, having finished his travels further South, we find him in the city New York, on his way home. From New York he addressed two letters to his friends, one to his brother and sister Blanchard, and the other to his parents, including the other members of the family. As an allusion is made in these letters to the state of affairs in Burmah, it may be proper to remark, for the information of those who are unacquainted with the fact, that a most sanguinary war was then raging between the Burman and Bengal govern-

pious, and recommended, by the churches to which they respectively belong, as candidates for the Gospel ministry. No others are admitted. A large proportion of our missionaries now in Burmah, were from this flourishing Institution.

ments. Intelligence had been received in this country that our missionaries were at Ava, the capital of that empire. But as all communication was cut off, the actual condition of the missionaries could not be ascertained.

As Mr. Boardman was now about leaving his native country, and as the following were the last letters which he expected to address to his friends, before tearing himself from their embraces, it might be expected that he would touch some of the tender strings, which, under similar circumstances, vibrate in almost every human bosom. The extracts will show how strongly he felt the sentiment of the poet:

> "There is a land, of every land the pride,
> Beloved by heaven o'er all the world beside;
> Where brighter suns dispense serener light,
> And milder moons imparadise the night;
> A land of beauty, virtue, valor, truth,
> Time-tutored age, and love-exalted youth;
> Where shall that land, that spot of earth be found?
> Art thou a man?—a patriot?—look around;
> O, thou shalt find, howe'er thy footsteps roam,
> That land THY COUNTRY, and that spot THY HOME."

"*New York, June*, 28, 1825.

"My dear Brother and Sister,

"I must write you in haste, for I have but a few moments at command. I am now on my way from Washington to Boston, where I expect to arrive on Wednesday. I have received directions to prepare for an immediate departure for Calcutta. The Committee at Boston think I had better go there, and commence the study of the Burman language without delay. Before I shall have acquired the language, the Burman war will probably close. It is expected that I shall sail from Philadelphia on the eighth of July, in a new ship which is to be launched this week. The captain is an excellent, gentlemanly man, and the supercargo is pious. There will be a physician on board, and every comfort that we shall need.

"I heard of this resolution of the Committee only last Wednesday, so that I have but a fortnight in which to prepare. But I can be ready, I trust. My out-fit is probably now ready. What I most want is, that the God of missions go with us. For this, I trust, you will daily pray.

"In view of soon leaving America, and its friends, and many enjoyments, my heart would sink, were it not sustained by the nature of the work in which I am engaged, and the promise of that God, at whose command I am ready to make so great a sacrifice. But I feel calm and sustained. My hope is fixed in God. I trust his gracious promises, which are rich and sure. 'They that trust in the Lord shall be as Mount Zion, which can never be removed, but abideth for ever.' I must leave you, my dear brother and sister, and rejoice to leave you in the care of a watchful and gracious Providence. May every needed blessing be yours. May you be enabled, during a long life, to glorify God by letting your light shine, and when you shall be gathered to your fathers, may your last end be happy. May a thousand, thousand mercies fall upon you, and amid all the vicissitudes and cares of life, may you hear your Saviour say, 'Cast all your cares on me.' May your children be rich blessings both to you and to the church.

"Yours for ever,

GEORGE D. BOARDMAN.

"*New York, June* 28, 1825.

"My dear, very dear Parents, Brother, and Sisters,

"The disturbances which have existed in Burmah, have hitherto prevented my proceeding to that work to which I have for more than two years considered myself devoted, and I have feared they would still detain me for a considerable time. But the prospect is now changed. Last Wednesday, while in the city Washington, I received a letter from Dr. Bolles, calling me directly to Boston, to prepare for an immediate departure. The Committee met about the middle of the month, and after deliberating on the subject, determined I should go by the first opportunity to Calcutta. I left Washington next morning, and yesterday reached this city on my way to Boston. We shall probably sail from Philadelphia on the eighth of July. So you see that probably, in two weeks, I shall leave America, with all its privileges and endearments. Were I going on any other business than that of preaching the Gospel to poor sinners, who have never heard it, my heart would sink at the thought. But I have reason to be very thankful, that that Gospel which I go to proclaim contains just

such promises as I need. In general, I trust I feel a calm, steady, uniform, humble confidence in the promises of God. I know they are abundant and sure. I often say, 'If thy presence go not with us, carry us not up hence.' The presence of God affords infinite encouragement and comfort. Who could not endure all things, if only the Lord were with him? Could I but have this testimony 'that I please God,' trials, labors, dangers, and self-denials, would all be sweet. How calmly, then, could I await afflictions, and that solemn hour, 'when heart and flesh shall fail.'

"I still feel the same attachment to the mission as ever. But I feel a much greater attachment than I ever did before to America and American friends. I feel a growing attachment to each of you. But I can leave you all in the hands of Him to whom I intrust myself, and though absent from you in body, I shall often be with you in spirit. Yes, my dear parents, I shall often in thought visit your kind and beloved circle; I shall hear my father's charming voice; I shall listen to my mother's tale of tenderness; I shall recount a brother's kind favors, and shall remember my sisters' affectionate assiduities; yea, I shall not forsake that sod which covers the sleeping dust of our dear, dear Harriet. At the hour of your prayers I shall think that you remember me—then, also, I shall remember you.

"A thousand, thousand blessings rest on you all. I would write to you individually, had I time, but you perceive my time is short. I have many, very many letters to write. The peace of God be with you all for ever.

GEORGE D. BOARDMAN.

Mr. Boardman, though fond of retirement, was not an ascetic. He loved the society of kindred spirits, with whom he could unbend himself and freely participate in the enjoyments of domestic life. The spirit of many of his private letters evinces his high relish for the endearments of the social circle. Soon after resolving upon a mission to the heathen, his thoughts were directed to the choice of a companion, to share with him the privileges, privations, toils and sufferings inseparable from such an undertaking. Sensible that his usefulness depended greatly on the connection thus to be formed, he prayed much and fervently

for divine direction, and a kind Providence directed his inquiries to a favorable issue. He sought, he said, for piety, for talents, for a cultivated mind, for a gentle and affectionate heart. And he sought not in vain.

Miss Sarah B. Hall, daughter of Mr. Ralph and Mrs. Abiah Hall, of Salem, Mass. was destined to be the companion of his travels, the helper of his joys, and the soother of his future sufferings. From a child, she was distinguished for her studious habits, and when quite young, wrote on several important questions in religion, and some portions of the Scriptures. Her facilities for obtaining an education had been good, and she had improved them to the best advantage. At an early age, she became deeply impressed with the sinfulness of her nature, and the necessity of a radical change of heart. Soon after obtaining hope in the merits of Christ, she became a member of the first Baptist church in Salem, then under the pastoral care of Dr. Bolles. For some years previous to her acquaintance with Mr. Boardman, her mind seems to have taken a direction in favor of a missionary life. The cause of this early bias is to us unknown. It, most probably, originated in love to her Saviour, and a desire to do him honor by commending him to those who had never heard his name. It would be trite to say, that in her Mr. B. found a kindred spirit. But as she had long dwelt in thought on the perishing condition of heathen nations, shrouded in midnight darkness, and as her heart had been expanded with a benevolence towards them, which prompted her to desire to go in person and tell them of her Saviour's charms, she was fully prepared to enter into his views and feelings on that important undertaking. His acquaintance with Miss Hall commenced soon after his determination to give himself to Christ in a mission to the heathen, and their interest in each other kept pace with their acquaintance. It was not the superiority of her personal charms, he remarked in conversation with his friend, though these were by no means small, but what he was pleased to term her intrinsic excellence, heightened by her modest, unobtrusive spirit, that most endeared her to his heart. How far he judged correctly of her qualifications to fill a station of the highest importance in his own view, and to discharge duties of great magnitude as the companion of a mission

ary, has, in part, already been seen; and should her valuable life be prolonged, we may expect that by the grace of God, she will be able to give still further evidence that he was not mistaken.

We here present a single letter from Miss Hall, illustrative of her strong attachment to her friends, and of the power of religion to enable her to make so great a sacrifice for the glory of Christ. It was addressed to her parents from Maine, whither she had gone on a visit with Mr. Boardman, previously to their marriage.

"*North Yarmouth, March* 10, 1825.

"My dear Parents,

"This separation from you, and other dear relatives, cannot but forcibly present to my mind the time, when I shall have sighed a long, *long* adieu. My dear parents, I feel convinced that I cannot endure that great separation without a violent struggle. This has always been my opinion. But I trust the precious promises of the Gospel give me consolation, while I think of the trying scene. A recollection of the sufferings of our dear Redeemer for us, his *enemies*, should silence every murmuring thought. Did Jesus, *the Son of the Most High God*, leave the regions of eternal blessedness, descend to this *vale of tears*, submit to an ignominious death, for *our* sins? and shall we be so ungrateful as to refuse doing all in our power, that others may know and experience the benefits of this great atonement? Let us go to Mount Calvary; let us behold, for a moment, the meek, the lowly Lamb of God bleeding for our transgressions. Then let us inquire, 'Shall we withhold from this Saviour any object, however dear to our heart? Shall we be unwilling to suffer a few short years of trial and privation for *his* sake?' Let us call to mind those days of darkness through which we passed, before Jesus lifted upon us the light of his countenance. We have, I trust, each of us, seen our lost and ruined condition by nature,—have seen ourselves exposed to the righteous indignation of our Creator,—have felt ourselves sinking into endless despair and ruin; and all this merited. But, O, amazing love! at that desperate moment the Saviour smiled upon us. He opened his arms of compassion, and all polluted as we were with sin, he received us,—forgave

us our iniquities, and bade us hope for joys unutterable beyond the grave. Did we not then surrender all into his hands? Was not this the language of our hearts,

> 'Had I a thousand lives to give,
> A thousand lives should all be thine?'

Has not this precious Redeemer as strong claims on us now as he then had? Yes, every moment brings us under renewed obligations to him. But I must dismiss this theme for the present.

"Your ever affectionate daughter,

S. B. HALL."

Mr. and Mrs. Boardman, after taking leave of their friends in Salem, proceeded to Philadelphia, and on the 16th of July took passage in the ship Asia, for Calcutta.

> "Freely they quit the climes that gave them birth,
> Home, kindred, friendship, all they loved on earth;
> What things were gain they now account as loss,
> And glorying in the shame they bear the cross.
> They knew, and 'twas enough for them to know,
> The still small voice that whispered them to go;
> For He, who spake by that mysterious voice,
> Inspired their will, and made his call their choice."

The missionary is aware from the first, that the work on which he is about to enter, will require him to break away from the friends and the society he loves. As yet, however, these trials are seen only in the distance, and are therefore but partially felt. As the hour of separation draws near, his feelings become more intense, and the ties of affection gather more closely about his heart.

It is, in parting with living, as with deceased friends; if, especially, they are to be long absent, or are expected never again to return. After the separation has actually taken place, and we feel ourselves torn away from those whom we love, we have leisure to view them in the retrospect. We call up their many amiable qualities; we review their kind, gentle and engaging manners, and passing entirely unnoticed every depreciating circumstance, leave the whole field of retrospection without a blot. These engaging features, seen through the magnifying medium of bereaved affection, brighten and expand beyond the limits

of real life, and awaken our surprise that we did not more justly estimate their value.

"So blessings brighten as they take their flight."

Such, as will be seen by the following letter, were, in a degree, the feelings of Mr. Boardman on leaving his country and friends. And in this he was not alone. All who have gone before him have felt a measure of the same anguish of spirit; and if they have expressed less, it was not probably that they were less alive to the endearments of consanguinity. The amiable Henry Martyn seemed, at times, almost to sink under the conflict he felt in his own bosom, on leaving his friends and his native shores for India.

But it is pleasing to observe how grace can sustain its possessor, and enable him to triumph over the strongest principles of human nature, and to rejoice even in the sacrifice of filial and fraternal affection to the glory of Christ and the salvation of perishing souls. The letter, from which an extract is below, is dated "On board ship Asia, off Newcastle, Delaware, July 17, 1825," and addressed to Mr. and Mrs. B——, of Salem. In the first page he dwells with sentiments of gratitude on the affectionate treatment he and Mrs. Boardman had received from many of their Christian friends in Philadelphia, and their kindness in furnishing them with many of the comforts and conveniences so desirable on a long voyage.

"Very dear Mr. and Mrs. B.

"The ship dropped down the river on Thursday, as we expected, and we came on board yesterday afternoon. We have waited ever since for the supercargo. Soon as he arrives we expect to get under weigh.

"Though surrounded as we are with more company than we could expect, we feel a little sadness coming over our minds. Indeed, dear Mr. and Mrs. B. we *do* feel tenderly to-day. We are leaving *all that has been dear to us*, and it is not by any means the least cause of tenderness, that we are leaving *you*. But be assured it affords us peculiar satisfaction that such is the relation in which you stand to the mission, that we shall often hear not only from your family, but from our dear parents.

"We indulge, beloved friends, sentiments of gratitude and affection towards you and your family, which the language of the heart alone can express. But we know you neither need nor desire our flattering words. Then let our hearts *feel* what we choose not, and are not able to *utter*. But we may say, that your kindness to each of us has endeared you for ever to our hearts; and for myself, I shall always think of your's as a paternal roof.

"We most ardently pray, that both your lives may be prolonged a great while, to be devoted to the cause in which you are supremely engaged. We hope, that when declining years steal on, you may be enabled to reflect on a whole life uniformly devoted and useful,—that your evening may be long, cheerful, and serene, and your sleep sweet, till the morning of the resurrection.

"We feel anxious, too, for both of your children. We know it rests with God to convert them, and make them, through mercy, great blessings to the church, and great comforts to yourselves; or, in judgment to leave them to themselves. But for the former we sincerely and earnestly pray. We are constrained to hope, that so many fervent prayers as we are persuaded have for years been offered up for them, will not be disregarded in heaven. Both your children are destined, probably, to conspicuous walks in life. So much the more important is it that they become renewed in the temper of their minds. Tell them, it is our *last, best wish*, that they would give themselves no rest, till they rest in a good hope in Jesus.*

"We desire filial regards to our parents in Salem and New Sharon, and tender love to all our brothers and sisters. We also desire particular regards to the church and people in S. S. is, and ever shall be, dear to our remembrance. Burmah also is dear, and we wish to be there."

When they had been forty-five days at sea, he again wrote to Dr. Bolles, the Corresponding Secretary of the Baptist Board of Foreign Missions.

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* Both these sons, we humbly trust, now *rest in such a hope.*

"*Ship Asia, Sept.* 2, 1825. *Lat. S.* 2° 2′, *long. W.* 28° 44′.
"Very dear Sir,

"A ship is in sight, by which we hope to convey letters to America. I shall have time to write only a few lines. You will be pleased to learn that our sea-sickness was comparatively slight. We are now all perfectly well. We have the best of accommodations on board this ship, and are treated with the kindest attention by the officers, and great respect by all on board. We have divine worship Lord's-day mornings at 10 o'clock, and prayers in the cabin every evening. To say the least, these services are attended with pleasing seriousness, and perhaps I may say with encouraging solemnity. We hope we are not without some enjoyment of the Saviour's presence. I have seldom taken more pleasure in preaching than on board this ship. Mrs. B. is very happy, and seems perfectly contented. We have now been out forty-five days, and not an unpleasant occurrence has yet disturbed our peace.

"Our best regards to Mrs. B. and your family. Pray, dear sir, for us, that God may qualify us for our great work."

On the 9th of September he wrote thus to Dr. B.

"The brig by which we hoped to send letters, would not speak to us. We are now in lat. 10° S. long. 34° 30′ W. For nearly a week we have been within 100 miles of the Brazil coast, South America. Though fifty-two days out, we have experienced no disaster, and no storm, but have had thus far a most peculiar passage. We first run east nearly to the Azores, or Western Islands, where we had a week of unexpected calm. We then took the north-east trade winds, which, however, were so far east that we were afraid of running to South America; but after we lost those winds, and took variable winds, we were constantly driven east. And even after we took the south-east trades, six degrees north of the line, they were so far south that we made almost due east, till two weeks since, when we were within 300 miles of Africa, west of Cape Mesurado. We were then perpetually in fear of falling into the calms, that prevail between the twentieth degree of west longitude and Africa. About two weeks ago

the wind came from the south and south-east. We stood westward, and in one week we were obliged to tack about, to avoid the South American coast. And here we have been about a week, with but very little wind, and that not the most favorable. Still we are contented and happy. The captain thinks it *settled* that we shall have a long voyage. But we have ample provision, &c. for such a voyage.

"It is always pleasant to enjoy more happiness in an object than we anticipated. Such a happiness, I am pleased to say to you, I enjoy in my dear Sarah. One thing we both deeply regret; we have no place on board this ship suitable for retired and undisturbed devotion. Still I hope we are not entirely without comfort in the Holy Ghost. There is another brig in sight, by which we hope to send letters."

We have not the means for gratifying the reader with further details of the voyage. Letters containing such details, it is believed, were sent to friends in America, but they have not been placed in the hands of the Compiler. Though a voyage at sea is barren of most of the interesting objects, which meet the eye of a traveller, in a tour by land, yet there are even here many things to awaken curiosity, and call forth the exercise of devotion. Here he may *behold the works of the Lord, and his wonders in the deep, when he commandeth the stormy wind, that lifteth up the waves thereof.* He may admire the wisdom and the power of that dread Being, who *has set bounds to the sea, that it shall not pass;* and who has said, *Hitherto shalt thou come, but no farther, and here shall thy proud waves be stayed.* In the perpetual sinking and swelling of her billows, he may see a striking illustration of the character of *the wicked, who are like the troubled sea, which cannot rest, whose waters cast up mire and dirt.* This element, now so void of every thing to break the monotonous scenery, he may regard as one of the wide theatres on which are to be displayed the wonders of redemption *in the latter day, when the abundance of the sea shall be converted to God.* It can hardly be doubted that themes like these, and others of a kindred character, occupied the thoughts of our missionaries in their leisure moments. They had seen the shores

of their beloved country rapidly retiring, till they were lost in the distance, and had looked, for the last time, upon their native hills, now sinking beneath the waves. They had engaged in an enterprise which they had reason to believe would hasten forward "the golden age" of godliness, and now, on their way to the field of their future toils, it was natural to look forward with desire and hope to that brighter and better day.

CHAPTER VII.

Mr. Boardman's arrival and residence in Calcutta—Description of schools and native churches.

If, on leaving his native shores, there are circumstances calculated to fill the heart of the missionary with sorrow, there are, on his arrival at his destined port, those which give to it a thrill of joy. Now the perils of the ocean are past. The eye no longer rests upon the waste of waters, from which it would fain turn away, where, comparatively, not an object appeared to diversify the scenery, and not a sound was heard save the voice of the tempest and the flood.

On his arrival in a foreign country, there is, however, a wide difference between the scenes that he meets with, and those which he has left behind. Here every thing is new and strange. Nothing hardly seems akin to the land of his birth and the home of his early years. The face of nature, as well as the face of man, wears a different aspect. The hills that rise before him are not his native hills. The verdure that crowns them, differs in kind and appearance from any thing which he has seen before. He no sooner steps on shore, then the curse of Babel meets him in the unintelligible sounds which break upon his ear. The people with whom he is now to associate, be they polished or rude, are to him barbarians, for they *speak in an unknown tongue*. Their complexion, their physical structure, and conformation of features, as well as manners and habits, are all widely different from those of his own countrymen. Nor is the change less apparent in the various tribes of animals which come under his observation. Birds of a different plume and different form every where meet him. If their notes are not less melodious, they are not such as he has been accustomed to hear among the branches of his native trees. The beasts which rove through their forests, and the fish that divide their floods, bear such a resemblance only to those with which he has been familiar, as to show that they belong to the same great family. It will

often happen, too, that the people among whom he is now to take up his abode, are equally diverse from his own in their morals, their forms of civil polity, and in the spirit and tendency of their religion. He may find to his grief, that morality is dethroned, and doomed to become the creature of mere expediency—that instead of being a free man in full possession of the rights which he has once enjoyed, he is now under a despotic government, and required to crouch at the feet of a tyrant. He may find, also, that the vitality of the Christian religion has here no existence—that the temples which rise before him are temples of abominable idols, lifting to heaven "their spires of gilded blasphemy," and "claiming to share the incommunicable perfections of Jehovah."

Such were some of the changes, which met our beloved missionaries, on their arrival in India. But they were changes which had been anticipated, and though painful, some of them, in the endurance, they were prepared to meet them with becoming fortitude. They had put their trust in that God, before the symbol of whose presence Dagon had fallen and was broken. Their faith in the stability of his promises, and the entire fulfilment of his divine purposes, was unwavering. In him they trusted for the overthrow of other dagons, and the introduction of a better state of things.

The following letter is from Mrs. Boardman to her husband's parents, written soon after their arrival at Calcutta, and dated December 13, 1825.

"My dear Parents,

"Through the kind protection of the Father of Mercies, we were kept from danger during a long voyage, and permitted to land in Calcutta on the 2d of this month. As my dear husband has written to brother H. giving the particulars respecting our voyage, I shall speak of events of more recent date.

"We were several days sailing up the river to Calcutta. The banks of that part of the river nearest the Bay of Bengal, are covered with thick jungle, which appears at a distance like beautiful verdant foliage; but on a nearer approach, looks rude and dreary. Amidst this uncultivated desert a few little mud-walled huts can sometimes be

seen, and here and there wanders a wretched idolater This jungle is infested with tigers and other wild beasts. As we approached Calcutta, the scenery gradually changed. Native villages became more frequent, and the inhabitants more numerous. They are often seen carrying large bundles of rice. But, O, how unlike our happy American cottagers! When evening comes, the poor Indian is not welcomed by an affectionate wife to the table furnished for their mutual repast. His children do not cling about him, and by their endearing caresses awaken in his bosom the tender and pleasurable emotions of parental affection. Alas! she who should be his companion, in whose faithful bosom he should repose all confidence, who should share in all his joys and mitigate his sorrows, is a menial—a mere *slave.* And those dear innocents whom he should love and protect with parental care, are spurned from his presence, and sometimes exposed to premature death. Before he lies down on his pillow at night, he does not raise his voice to the living God in prayer, or chant a song of grateful praise for present blessings, and the promises of future good which the Gospel gives. Ah, the wretched man has never heard of the Gospel, nor of one of the precious promises it contains. He cannot go to Jesus and plead that his soul may be washed in that blood which cleanseth from all sin, for he knows not that there is a Jesus, or that his blood has ever been spilled. His prospects of futurity are darker than the dreary desert by which he is surrounded, and his soul rude and uncultivated as the soil he treads.

For three or four miles below Calcutta, the scenery is most beautiful. On one side of the river is a fine botanic garden of considerable extent. The land appears in a state of high cultivation, and the mansion houses of European gentlemen contribute much to the beauty of the prospect.

"Now, dear parents, I presume you are ready to ask, what are the prospects of your absent children? Our prospects at present are uncertain. The war in Burmah still rages with great fury. We have very little reason to think that a reconciliation will soon take place. No accounts on which dependence can be placed have been received from the dear missionaries at Ava. Very strong reasons

exist for believing that they are imprisoned. Let us not cease to pray for them continually.

"We expect soon to commence the study of Burman, under the instruction of a native teacher. O how we long to enter on a preparation for our work. The work of a missionary among the heathen appears daily more and more desirable. Pray for us, dear parents, that we may have much grace."

On their arrival at Calcutta, Mr. and Mrs. Boardman were received by the English Baptist missionaries with great cordiality and Christian affection, and provided with every thing that could contribute to their happiness during their stay. On account of the war in Burmah, all missionary operations in that empire were suspended. Mr. and Mrs. Wade, whose prospects of usefulness at Rangoon were for the present entirely cut off, had retired from the scenes of war, and of great personal danger, and were now quietly pursuing the study of the Burman language, in a village near Calcutta, with the hope of soon returning to the field of their labors. Under these circumstances, it was thought advisable that Mr. and Mrs. Boardman should also remain till the termination of the war. Their advantages for acquiring the language of Burmah here, would be nearly equal to those of a residence in the empire; as Mr. Wade had already made considerable proficiency in the study, and they could also be furnished with the aid of a native teacher. They took residence at Chitpore, four miles from Calcutta, where Mr. and Mrs. Wade were then residing. From this place, Mr. Boardman wrote to Mr. and Mrs. Hall, the parents of Mrs. Boardman, as follows:

"*Chitpore, Dec.* 15, 1825.

"Very dear Parents,

"This letter will probably be handed you by Capt. K. of the ship Coral, who lives near your house in Salem. When he heard of our arrival in Calcutta, he sought us out and rode several miles to see us. He informed us, that as he expected to sail for America in a few days, he should be happy to take letters for us, to any of our friends in Salem or Danvers; and added, that he would deliver them in person. This was very kind. He has since called and passed an evening with us, and we expect him to call once more, and take our letters and parcels.

"And now, my dear parents, I wish you could make a visit at Chitpore. You would find your two fond children sitting together very happily, and engaged in writing letters to their beloved American friends. Our mansion, to be sure, is but a bamboo cottage, with a thatched roof, but it is a palace compared with most of the native huts about us. But you know, a large and splendid house is by no means essential to happiness. Food and clothing sufficient, with the presence of God, are all that is absolutely necessary. Could a man have, in addition, one confidential friend, who sympathized in all his joys and sorrows, and with whom he could enjoy all the endearments of social and conjugal life, he might be happy indeed. Such a friend, such a wife I have, in my beloved Sarah. I shall never be able, I fear, to discharge the obligations I feel towards you for conferring on me so great a blessing."

Under the same date, he wrote as follows to E. and H. Hall, the brother and sister of Mrs. B

"Dear Brother and Sister,

"This will assure you, that how far soever we are separated, we feel no abatement of our affection towards you. We still retain the feelings of a brother and a sister. Indeed, I have thought, that my attachment to you has been warmer since we left you than ever before. Should you see your absent sister, you would not find her sad and melancholy, but cheerful and happy.

"We hope that still greater happiness is in reserve for us, especially in the precious work to which we are devoted. You know that the state of the heathen in the East has long been a subject of great interest to us, and that for some years we have ardently longed to be employed in conveying to them the knowledge of the only way of salvation. This privilege we are now beginning to enjoy.

"But in our interest for the heathen, we cannot forget the eternal welfare of our own relatives. Be assured, my brother and sister, we do often pray for *you*. We long to hear that you have embraced the Lord Jesus Christ, and are enjoying a comfortable, well-grounded hope of finally dwelling with him in glory."

In a letter to Dr. Bolles, having spoken of religious services on board the Asia, and the encouraging solemnity which seemed to prevail through the assembly, he adds,

"Allow me to say, that we entertain a hope that one of the sailors was converted on the passage. Although we have great reason to lament our unfaithfulness, we hope we have had, at times, some suitable sense of divine things. To say the least, we have found great pleasure, and, I trust, profit, in studying the word of God. To this we have directed our chief attention during the voyage."

In the same letter, he thus sketches the manner of their reception at Calcutta;

"The report of our being at Sand Heads, reached Calcutta several days before we did, and our friends had made kind preparations to receive us. Soon after coming in sight of the city, we had the pleasure of welcoming on board the Asia, our missionary brother Mr. Hough. He informed us that the Burman war was renewed after an armistice of several weeks, and that no well authenticated accounts had been received from our dear missionary friends, Judson and Price, at Ava. It is generally supposed, that they are imprisoned with other foreigners, and have not the means to send round to Bengal. It is painful to add, that our justly esteemed friend, Mr. Lawson, one of the English missionaries at this place, is no more.

"At noon, (Dec. 2.) we came on shore, and were accompanied by our supercargo to the house of Mr. William H. P. in Circular Road, where we were very kindly received by our English brethren, Pearce, Penny and Yates. Here we found Mrs. Colman waiting with a carriage to take Mrs. B. and myself to this place in the evening. The cottage we occupy was formerly the residence of our esteemed friends, Mr. and Mrs. Eustace Carey. Mr. and Mrs. Wade, Mrs. Colman, Mrs. Boardman and myself, compose a very happy American family. But we apprehend it will not be prudent to continue here during the approaching hot and rainy seasons.

"We feel an ardent desire to be employed in teaching the Burmans the unsearchable riches of Christ. We are not yet discouraged by the dark cloud which hangs over

our prospects in Burmah. We still hope and trust, *we firmly believe*, that eventually this war will tend to advance the cause of Christ in that dark empire. We hope our friends at home will not be discouraged, but will continue *instant in prayer*, and withal, praying for us, that utterance may be given us, that we may open our mouth boldly to make known the mystery of the Gospel."

Under date of January 6th, 1826, then at Chitpore, he writes thus:

"Several hundreds of the Nepaul people, who are on their way to 'Gunga Sauger' to bathe and wash away their sins, are staying for a week or ten days, within fifteen rods of our cottage, under the cocoa-nut trees. Some of the native Christians preach to them, and distribute tracts, which they are pleased to receive. I wish I could go and preach to them; I would tell them of 'the more excellent way.' We think of removing into Calcutta soon."

His next is dated at Calcutta. During his stay in that city,—a period of about one year and eight months,—he applied himself most assiduously to the study of the Burman language. He was frequently invited to attend at the examination of schools, a service in which he greatly delighted, and on which he dwells with lively interest in some of his letters. He also assisted the missionaries regularly in maintaining the gospel in English, at several of their places of worship. A few of his letters, written soon after his arrival, will here be given. They will show the interest which he felt in all those flourishing institutions at Calcutta, which are designed to elevate the intellectual character, to purify the morals, and renovate the hearts of pagans. The first of these is addressed to Dea. C. Stockbridge, North Yarmouth, Me.

"*Calcutta, Feb.* 20, 1826.

"My dear brother S.

"Knowing, as I do, that you feel a deep interest in every thing connected with the cause of Christ in India, I will occupy this sheet in specifying some of the things, which, among many others, appear to me very important

I regret that I am not able to state precisely how many Christian churches there are in Calcutta. I have ascertained that there are several belonging to the establishment, and government is erecting a new house of worship in Fort William. There are a Scotch kirk, several Roman Catholic churches, and several chapels of Dissenters. The Independents have one chapel, where Mr. J. Hill preaches. The Baptists have two places of worship for Europeans. One is in Lall Bazar, the other in Circular Road; the former is occupied by Mr. Robinson, the latter by Mr. Yates, who preaches every Lord's-day, and every Tuesday evening. Brother Wade and myself preach there alternately on Sabbath mornings during our stay at Bengal. It gives me pleasure to add, that a few weeks ago, six were baptized at this place, and six more stand as candidates at the present time. Four of these I know, and they are very worthy and promising young men. At the Dissenting chapel, and I presume at the churches, there are Sabbath schools, attended by English, Portuguese, and country-born youth. Besides these chapels and churches for Europeans, there are several native chapels, or bungalows, where the missionaries and native preachers break the bread of life, not only on the Sabbath, but almost every day in the week. How many native preachers there are, I cannot precisely tell. I have become personally acquainted with several of them. The Church missionaries have a printing establishment, and publish a monthly magazine. The Independents have another press, where they publish a quarterly work, and the Baptists have another, where they publish the Auxiliary Herald. At these presses, valuable religious books, especially school-books in various languages, are printed in great numbers. A weekly religious newspaper, such as you have in America, is, I think, greatly wanted in this place; though some of the friends to whom the subject has been named, have expressed their fears that it would be impracticable to establish and sustain it.

"The Roman Catholics, who are principally Portuguese, are most extremely destitute of Christian knowledge. A young Portuguese called to see me the other day, who is a member of the church in Circular Road, having but recently been converted from the Catholic

faith. He told me he never saw a Bible, and scarcely knew there was such a book, till he came among the Protestants. Gentlemen who have visited Spain and Portugal have affirmed, that if possible, the Roman Catholics in Calcutta are in a more deplorable state than in those countries.

"The establishment of schools presents a very interesting feature in the prospects of India. I regret my want of information on this subject. I have not been in the place a sufficient length of time to collect the facts. You will be gratified, however, with the few I have collected. Mr. and Mrs. Penney of the Baptist society, superintend a most interesting school, called the Benevolent Institution. The school is conducted principally on the plan of Lancaster. The two departments (of boys and girls) consist of about two hundred children and youth, of various nations and colors. They embrace Portuguese, country-born children, Hindoos, Moosoolmans, Chinese, Malays, Africans, &c. &c. The pupils learn to read, write, spell and cipher. Some study geography, astronomy, history, &c and are daily taught from the Scriptures. The consequence is, that many of them are hopefully converted to Christ, and several of them are now successfully employed in preaching the Gospel. Some pious members of this school have united in an association, called the 'Calcutta Juvenile Society.' They meet once a week, for the promotion of personal piety and the acquisition of Christian knowledge. Their avowed object is to propagate the Gospel among their neighbors; especially among the Portuguese and the Bengalese; and I am informed their efforts have been blessed to the conversion of more than one soul. They have a library, furnished by the munificence of friends, and enjoy much public patronage. O how delightful it is to see these young men, thirty or forty in number, piously engaged in such a cause; young men, who, but for missionary efforts, would now, in all probability, be 'wandering after the beast,' or bowing down to idols."

To Mr. and Mrs. Blanchard.

"*Calcutta, Feb.* 22, 1826.

"My very dear Brother and Sister,

"Five years ago, I think, the work of establishing female schools in this place was first attempted. Six months or more elapsed, and the friends had been able to obtain but two scholars. Now there are about sixty schools, averaging, perhaps, ten scholars each, more or less, making six hundred in all. The superintendence of these schools is divided among three female missionaries. The annual examinations have taken place since we arrived at Calcutta. On this occasion, a selection is made from each of the schools, of four or five children. These children, amounting generally to between two or three hundred, are assembled at some suitable place, where the examination is conducted in presence of many interested spectators, both native and Europeans. Mrs. B. and myself were present at this examination, and it gives me pleasure to say, that though I could not understand the Bengalee, I could perceive a promptness in their recitations which was truly gratifying. You will keep in mind, that these girls are taken wherever they can be found, and they belong, mostly, if not entirely, to heathen families. The schools are scattered round through all parts of Calcutta, and are taught by natives. Christian books are used altogether. The ladies who superintend them ride out every day and visit two or three of them; the next day, as many more, and so on, till they have visited them all. What a delightful prospect is here presented! Six hundred Hindoo females, who, but for missionaries, had never known that they had immortal souls, are thus afforded the means of knowing not only that they have such souls, but also that a way has been provided for their redemption. And these little girls thus taught, will carry home with them what they have learned at school, and will repeat it to their parents. These parents and children may be brought to a knowledge of those glorious truths which otherwise they would never have known. Here, too, is room for the exercise of Christian benevolence. One of these schools costs only about thirty dollars a year.

"I have but little space left for an account of the

asylum. You know that India is a land of widows and orphans. The great number of the latter, suggested the expediency of the asylum. There are here about sixty girls, to whom the two superintendents devote their exclusive attention.

"You are probably aware, that we now reside with Mr. and Mrs. Wade. We have a small, well-situated house in Circular Road, a few steps from the English Baptist missionaries and their chapel. I preach here every fortnight, and occasionally in other places. We are extremely happy in our new place, and in each other.

"The war still continues in Burmah. We have not yet heard from the missionaries at Ava. We do not think of proceeding to Burmah till the termination of hostilities."

To Mr. and Mrs. Hall.

"*Calcutta, Feb.* 26, 1826.

"My very dear Parents,

"We shall not proceed to Burmah at present. Divine Providence often works in a mysterious way, and our expectations are often disappointed. But there are several things in which we may always place confidence. He who governs the affairs of nations and of individuals, is an infinitely wise Being, and will do nothing, and permit nothing to be done, but what will promote his own glory and the prosperity of the church. We may rest assured, that the few saints he has in Burmah, are each as dear to him as the apple of his eye; and his cause in Burmah is as sure to prosper *eventually*, as the cause of Christianity ever was in any other country, either in times of prosperity or of adversity. We need to have a strong and lively faith in all the divine promises. Our prospects now, we consider brighter than they were six, or even four weeks ago; but we still want that faith, which will support us and keep us unmoved under all circumstances. We are told, that 'they who trust in the Lord, shall be as Mount Zion, which cannot be removed, but abideth for ever.' May we have this faith, and then, whatever intelligence we may receive from the seat of war, or from our friends Judson and Price, or from any other quarter, we shall be unmoved. Our eyes, we trust, are directed towards Him, who orders and disposes

of all events as seems best to his infinite wisdom. We hope, and doubt not, that you daily pray for us, that God will graciously keep and sanctify us both, and prepare us to serve him here and hereafter. Wishing you every needed blessing, temporal and spiritual, and entertaining a very affectionate attachment to yourselves and each of your dear children, I subscribe myself,

Your very affectionate son."

The subjoined extract would be read with interest, if it had no relation to Mr. Boardman. It is taken from a letter addressed by Mrs. B. to her former beloved pastor, Dr. Bolles. As it couples herself and husband in many of its expressions, it may be considered as speaking the language of both.

"*Calcutta, Feb.* 27, 1826.

"My dear and respected Pastor,

"I have recently written to Mrs. B. a particular account of the state of things in Burmah, as far as we had become acquainted. Since that time, no official communications have been received.

"It is a source of much satisfaction to us, that while in Bengal, we can employ our time in the study of the language. Mr. Boardman and myself have just commenced reading Mr. Judson's translation of the New Testament. The highest motives present themselves to urge us on to diligence and perseverance in study. We feel, that to point the wretched Burmans to the cross of Christ, is to be the great object of our lives. Until we have acquired their language, we cannot engage in this important work. How then can we spend one moment in idleness! I trust, that in the acquisition of this difficult language, the hope that I shall one day be able to tell idolaters of a Saviour, will beguile many a tedious hour.

"I sometimes fancy myself surrounded by a little group of Burman girls, listening eagerly to every word falling from my lips, as if upon that word depended their eternal happiness. I seem to see the tears of contrition rolling down their little cheeks. They anxiouly plead for pardon, and an interest in the blood of Jesus. O, my pastor, I cannot express what I feel on this subject. At the an-

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ticipation of beholding a scene like this, the tear of gratitude already starts from my eye—my hand trembles, and my bosom beats high with hope. What though no loved parent gaze upon me in that lonely dwelling, and hear me tell of Jesus; What though no brother nor sister fondly watch my looks and listen to my accents! God will be there, and He who bled on Calvary, and now sits enthroned at the right hand of the Majesty on high, will smile upon a scene like this."

The following is from Mr. Boardman to a friend in America, written a few days earlier than the preceding.

"Dear Sir,

"Four weeks ago we were gladdened, for a few moments, by the news of *peace* with Burmah, which was announced by the firing of guns and the beating of drums. We were soon saddened, however, by hearing that Rangoon, and Ava, and Prome, were to be retained by the Burmans, and that probably many of the poor creatures who had put themselves under the protection of the British, would fall a prey to the more stubborn Burmans, as soon as their protectors should leave the country. Still, as the articles of the treaty, sent by Sir Archibald to his Burman Majesty, stipulated that the prisoners at Ava should be delivered forthwith, we hoped to hear from our dear friends Judson and Price in a few days, and ere long to see them in Bengal. But there was not time for a message to be sent from Ava to Calcutta, before our ears were again saluted with the din of war. The Burmans did nothing towards performing their part of the treaty, and in fifteen days after the articles of the treaty were prepared by Sir Archibald, he found it necessary to recommence hostilities. He attacked Melloon and captured it, with considerable booty, and among other things the very articles of the treaty which he had prepared for the Burman monarch to ratify. The Woongyees (chief minister of state) had concealed them in an old chest, and his Burman Majesty was not probably aware that any proposals of peace had been made. Indeed, some suppose he may not have been apprized of the fall of Rangoon and Prome. It is very dangerous to announce any bad news

to the golden ears, so that his Majesty should be led to suspect that he is not omnipotent. It is reported, that, Mr. Lausago, who has been held in high repute among the Burmans, was prevailed on not long since to propose to his Majesty to make peace with the English; and that his proposal implied such a suspicion of the weakness of the the Burman cause that it cost him his life. Sir Archibald, when we last heard from him, was on his way from Melloon to Ava, where he expected to arrive about this time, to propose terms to his Majesty in person at his capital. What the event will be, we cannot foretell. We feel exceedingly anxious about our friends at Ava.

"We have much to say of divine mercy. The Lord is reviving his work in many places. At several stations in Ceylon there is a very considerable religious excitement. Mr. Winslow of Oodooville is now here. Not long since he received letters from his colleagues in Jaffna, stating that in one of their schools there was not a boy but was anxious for his soul, or had found mercy; and in the college only three. Several other places were also blessed with revivals of religion."

To his Parents.

"*Calcutta, Feb.* 28, 1826.

"My very dear Parents,

"Calcutta, where we now are, abounds in benevolent institutions. Every few days we are invited to attend the celebration of some anniversary. To-day I am called on to attend the anniversary of the Bethel Society for Seamen. The benevolent public have furnished a small brig, which floats in the Hoogly, where divine worship is conducted every Lord's-day. I have preached there twice, and have been much gratified at finding so large and serious a congregation.

"It will afford you pleasure, my dear parents, to know that though we are detained from going, as we hoped, directly to Burmah, our time is not unoccupied in Bengal. We have a Burman teacher, and are studying the language to pretty good advantage. I preach regularly once a fortnight, and occasionally at other times. It affords me much pleasure thus to be employed in that precious work

on which my heart is so much set. The doctrine of the atonement by the blood of Christ never afforded me so much holy delight as it now does; it is the anchor of my soul, sure and steadfast. O that I may always be found delighting in none but Jesus Christ and him crucified. May he ever be the burden of my preaching, and may his glory be my high and constant aim.

"Our eyes are still directed towards Burmah as the field of our future labors, and to God as our guide and Saviour. Have my dear parents yet regretted, that they gave up their son to leave all for Christ and for the heathen? I trust not.

"Pray for your affectionate son."

CHAPTER VIII.

Mr. Boardman announces the close of the war with Burmah—He is requested by the English Baptists to remain still longer in Calcutta.

The frequent allusion to the war in Burmah, and to the unknown condition of the missionaries at Ava, may be supposed to have awakened, in the mind of the reader unacquainted with these events, a desire to know how that war terminated, and what proved to be the fate of those missionaries. In a letter to Dr. Bolles, dated Calcutta, April 14, 1826, Mr. Boardman, evidently in a high degree excited in view of the facts of the case, writes thus:

"The joyful news of peace with Burmah, and of the safety of our friends at Ava, has filled our hearts with joy and gratitude. But I forbear to speak of the sufferings of our friends, as you will receive an account of them from brethren Judson and Price themselves. I will only say, we view it as one of the most glorious displays of God's gracious Providence known in modern times, that our friends Hough and Wade at Rangoon, Judson and Price at Ava, with their wives, should have been preserved through such extreme dangers, and such unparalleled sufferings."

Thus the painful uncertainty which, for nearly two years, had agitated and distressed the Christian public, was happily terminated. As the tidings spread that the missionaries were yet alive and safe, they produced the sensation of general joy, and the expression of fervent gratitude to God. But when the scene came to be opened on which that terrible tragedy was acted; when we were introduced to "the man with the spotted face," the "executioner," and "son of the prison," and saw him "seizing Mr. Judson, throwing him violently on the floor, and binding him with the small cord, an instrument of torture;"

when we behold him "dragged violently along the streets, thrust into the *death prison*, and bound with five chains;' and when, especially, we traced him from one prison to another, with naked, blistered, bleeding feet, fainting and sinking under the pressure of his woes, and ardently desiring the friendly aid of death to release him from his extremely accumulated and painful sufferings—it was then, that a sensation of horror succeeded to that of joy, and we felt that He alone, who *restraineth the wrath of man*, could have wrought so wonderful a deliverance. In reviewing that scene, even at this distance of time and place, though it may have been reviewed many times before, the bosom still swells, the heart throbs with mixed emotions, and the eye lets fall a tear of tenderness over the sufferings of those devoted missionaries. Doubtless their *reward will be great in heaven.*

But we choose not to attempt even an outline of those sufferings, as this is not only not the proper place for them, but lest the reader should be satisfied with partial views of a subject, concerning which he ought to know all the particulars. For a full and affecting view of this dreadful tragedy, we refer him to Mr. Knowles' Memoir of Mrs. Ann H. Judson, page 227th and onward; a book which should be among the first in the library of every family.

The termination of the war, and the release of the prisoners, opened the way for the renewal of missionary operations in Burmah. The book of Providence, which had so long been sealed up, was now opened, and its pages seemed bright with promise. It was seen that a more wide and effectual door was opened for the introduction of the Gospel into that darkened empire, over which sin had long held a usurped dominion. In this our missionaries greatly rejoiced. They did not look on Burmah with feelings of revenge, but with that charity that covereth a multitude of sins. She had despitefully smitten them on one cheek, and they were now ready to turn to her the other also. For the cords by which she had bound and tortured them, they would give her the liberty of the sons of God. For the stripes which she had inflicted, and the wormwood and gall which she had administered, they would carry her the balm of Gilead, the oil and the wine of

the Gospel. Instead of rewarding her as she had rewarded them, they would enter her prison of sin, convey to her the bread and the water of life, strike the chains from the feet of her prisoners, and say to her captives, go free.

Upon this work of Christian philanthropy, Mr. Boardman and his associates at Calcutta, were impatient to enter. But though peace had been declared, the Burman empire was still like *the troubled sea* after a violent storm. It had not yet had time "to rock itself to rest." The limits of the territory which was to be ceded to the Bengal government, were not definitely settled. The missionaries, therefore, as it was their intention to fix on some spot within that territory, where they might prosecute their labors under the protection of the English, without fear of further molestation, had not the means of comparing the advantages of different places, and of determining on the field of their future toils. Besides, the rainy season was about commencing, during which it becomes necessary to pay special attention to the preservation of health, by carefully avoiding all improper exposure to wet and cold. For these reasons, they deemed it expedient to remain yet longer in Calcutta, where they were prosecuting the study of the language to good advantage.

The subjoined letter is from Mr. Boardman to Mr. Jacobs, of Cambridge. It gives an interesting account of the progress of Christianity in Calcutta and its vicinity.

"*Calcutta, April* 12, 1826.

"My dear Brother,

"We have good news to relate respecting Christianity in Hindostan. This evening we expect to attend the anniversary of the Independent Missionary Society in this place, and the report, we are informed, will be very interesting. The substance of it is, that in a village ten miles below Calcutta, there reside several fishermen, who, on their way to their fishing-ground down the river, have frequently called at a Christian place of worship. The consequence is, that they have renounced idolatry and embraced Christianity, and the whole village is in a state of commotion, and the current of feeling is quite in favor of the Gospel. The people have already torn their idol from

its temple, and presented it to Mr. Trawin; and they are about tearing down the temple itself, with the intention of erecting a Christian chapel of its materials, on or near the same spot.

"We have also heard that in the district of Palamcotta, near Cape Comorin, two Church missionaries have been greatly blessed in their labors, so that in the course of the last two years, eleven hundred families have renounced idolatry and embraced Christianity. Not that all these persons have been actually converted; but many of them have been, if we may judge from the firmness and constancy with which they have endured persecution and imprisonment on account of their new religion. Even women have visited the prisons where their husbands are confined, to persuade them to fidelity in the service of their new Master.

"The Baptist church in Circular Road is also in a very flourishing state. Thirteen young men have been baptized there, since Mr. Lawson's death, in October last, and several other persons are desirous to receive the same ordinance. Some others are under deep convictions of sin, and the members of the church are remarkably united and engaged in their Master's cause. All these things look encouraging, and it appears to me we have much cause to engage in our work with new and redoubled diligence.

"Brother Wade and myself, with our companions, expect to leave Calcutta in six or eight weeks, to join brother Judson. As Rangoon is not retained by the British, we do not think it best to recommence the work there, but rather to settle in some of the towns ceded to the English. We need much divine direction. We consider the present, an important crisis in the affairs of the mission. We long to proceed to Burmah, and engage in the delightful work before us. May the Lord's strength be made pefect in our weakness."

The following is addressed to the whole circle of Mrs. Boardman's family friends collectively.

"*Calcutta, May* 12, 1826.

"My dearly beloved Friends,

"It is now the hot season in this country, and we all avoid writing as much as our duty will allow.

"We have now been in India nearly five months and a half, and I think that we have not had so much rain in all this time, as sometimes falls in America in twenty-four hours. The consequence is, the season is unusually hot—many people cannot procure good water, and among the natives it is very sickly. The cholera-morbus prevails considerably, and it is said that on some days, five or six, or even seven hundred of the poor natives die with it. But through the goodness of the Lord, both Sarah and myself have enjoyed an excellent state of health ever since we arrived, and even ever since we parted with you. We cannot be too thankful for this great blessing. I am encouraged to hope we shall continue to enjoy our health in this country, though we cannot speak with any certainty. We must not boast of to-morrow, for we know not what a day may bring forth. We need be always in readiness to go; we need to feel ourselves to be strangers and pilgrims on the earth. We see as much cause as ever, yea, *more*, for pitying and trying to relieve the wretched sons of India. We are fully persuaded that the Gospel of Jesus Christ, and nothing else, is able to make idolaters holy and happy. Here, in the single town of Calcutta, they are dying by hundreds in a day, and many of them have never heard that Christ died for sinners. The Gospel, we are assured, can help them. It has been so in some places. We believe it will be so, before long, all over India. But India, at present, is in a most deplorable state. I have been to see the *swinging*, you have heard described, and I can assure you it is as bad as you have heard.

"For these reasons, we are willing, and even desirous, to spend our lives in India. We think of you, and pray for you daily. We have a most sincere affection for you. Our hearts sometimes ache when we think of being parted from you, and all our dear friends in America. But when we think of the heathen, we rejoice that we are here."

At the close of the rains, September 22d, 1826, Mr. and Mrs. Wade, who had been in Calcutta two years and three months, left that place for Amherst, where they arrived in safety. Mr. Boardman remained still in Calcutta; at first, on account of the delicate health of his family,

which he had reason to hope would soon be such as to enable him to follow. But, for other reasons, which will best be understood by the following letters, he remained in Calcutta till March 19, 1827. The first of these is from Mr. Boardman himself to his fellow laborers in Burmah, and shows with what conscientious exactness he studied to conform his whole conduct to the instructions of the Board, one of which is, that "No important enterprise may be undertaken by any one of the missionaries, without the concurrence of his brethren." If, in his communication, he appears fearful lest the decision of the question proposed should be referred to himself, it was not that he was incapable of forming a judgment of his own, nor that he was wanting in energy of character to carry his decisions into effect; but that he might maintain a conscience void of offence towards God and towards man.

"*Calcutta, Nov.* 15, 1826.

"My dear Brethren,

"Accompanying this, is a letter from the Baptist missionaries here, which, after much deliberation and prayer, I have consented they should lay before you. It contains a proposition to which, if it makes the same impression on your minds, that it did at first, on my own, I am sure you will be slow to give your assent. The proposition is this; that for a few months, perhaps a year, you would consent to my remaining here to supply the place in the Circular Road Chapel, which brother Yates is obliged, by the state of his health, to vacate. When the proposition was first made to me, Mrs. B. united with me in saying, we could by no means listen to any thing of the kind. We felt decidedly opposed to it, not from any unwillingness to remain with the people here, but from a very strong desire to reach our final earthly home, and to commence with you those labors among the Burmans, in which we wished to spend our days.

"But as the subject was daily pressed upon us by our best and most judicious friends here,—as the prospect of immediate usefulness was confessedly very promising,—and as we could continue, as heretofore, to pursue the study of the Burman language to tolerable advantage, we began to make it a subject of solemn consideration and prayer;

and the result is, we are willing to stay or go, as you may advise. I wish you to understand distinctly, that I throw myself entirely into your hands. I particularly request you not to refer the decision of the subject back to me; but to decide in the affirmative or negative, as on mature deliberation, your judgment shall dictate.

"In the very kindest Christian love to you all, I remain your affectionate brother and fellow laborer in the gospel of Christ.

G. D. BOARDMAN."

The subjoined is the letter referred to.

To the Brethren of the American Baptist Mission in Burmah.

"*Calcutta, Nov.* 18, 1826.

"Dear Brethren,

"The object of our writing is to request of you, as a particular favor, to allow brother Boardman to remain at Calcutta to supply brother Yates' place for a season. The proposal was made to brother Boardman a few weeks since. He at first was not willing to listen to it; but upon further consideration, he has been brought to say, that he can by no means consent to stay without your concurrence; but providing that it is obtained, he shall be happy in complying with our request. The grounds on which we solicit this favor of you, are the following:

1. A suitable supply is needed for a season by the church in Circular Road. It has pleased God to bless the church with an increase of numbers, and to make brother Boardman very useful; so that the people are very anxious to obtain his services, if possible, till the return of brother E. Carey.* When you consider how important it is, that so large a church in this country should have an accessible supply,—that the state of brother Yates' health renders his departure necessary,—and that without this arrangement, the whole work of this station must fall on a new comer,

* Mr. Carey was at this time absent in England, for the recovery of his health, which had been much impaired by hard labor. Mr. Yates, mentioned soon after, was on the eve of departure for England by way of America, also in pursuit of health.

who has a new language to learn; we hope, we feel assured, you will listen to our pressing solicitation.

2. As brother W. H. Pearce, in consequence of brother Yates' departure, will have much additional work thrown upon him, he is anxious that brother Boardman should relieve him from the work he has to do as agent of your society, till brother Carey's return; and he thinks that brother Boardman in this department, would be able to serve you, and promote the objects of your society to a much greater extent than his present engagements have allowed. As brother B. will have his Burman teacher and books in Calcutta, we hope his time will be almost as well employed as if in the country. He can carry on conversation and reading to any extent, and will thus be becoming daily more fitted for usefulness in your service.

"These are the reasons for which we solicit the favor of brother B.'s continuance here for a season; and there are other reasons which lead us to think that the Board in America would not object to your complying with our earnest desire.

1. Our brother Lawson, who is now in glory, was for many years, when on earth, engaged in serving your society, and though we do not consider them under any obligation to us, on account of his services, yet we think they would not object to serving the general cause in which we are both embarked, by allowing one of their missionaries to supply for a season the place vacated by his death.

2. Brother Yates proposes returning to England by the way of America, and while in your country, to make it his chief business to promote the interests of the Burman mission, by preaching and collecting for it; so that while you are obliging us, we trust we shall, to the utmost of our power, endeavor to return the obligation.

3. We think this temporary arrangement will probably be productive of permanent good, by uniting in the bonds of closer friendship, the two societies in England and America; as an interchange of kind offices among their missionaries must produce mutual gratification."

This letter, signed by the missionaries in Calcutta, secured the object of their wishes, and Mr. Boardman remained.

We here give some extracts from his journal, kept at Calcutta from May to the last of July, 1826.

"May 18. It is still uncertain what course we are to pursue in regard to the general affairs of the mission. The late war has occasioned a very considerable change in our circumstances and prospects. We think, however, that it has presented a wider field for missionary operations among the Burmans, than has ever been presented before. In those parts of the Burman territory which have been ceded to the English, missionaries will no doubt be permitted to prosecute their labors without fear or molestation. And what is more, those Burmans who are desirous of examining the Christian religion, will feel none of those fears which are always felt by the subjects of a cruel and capricious despotism at Rangoon.

"Although we are of the opinion, that it is best to abandon the station at Rangoon for the present, we are not at all disposed to abandon Burmah. We think, as we always have thought, that the country presents prospects of usefulness, equal, if not superior, to those of any country in India.

"Mr. Judson wrote us not long since, that he was just going in company with commissioner Crawford, to explore and survey a tract of land, lying on the Martaban river, where the English propose to erect a town to be the emporium of their trade with Burmah. Should a town be erected there under favorable prospects, it seems probable that it may become the seat of our permanent missionary establishment. Till this point is decided, it would be vain and presumptuous for us to leave Calcutta. We feel quite disposed to leave the decision of the question to Mr. Judson, inasmuch as he is acquainted with the country and the people, and we are not.

"May 19. This evening we have been honored with a visit from Messrs. Bennett and Tyerman, gentlemen deputed by the London Missionary Society to visit the several missionary establishments supported by that society throughout the world. Their account of the South Sea Islands, where they have spent two or three years, and of the Sandwich Islands, where they have spent three or four months, is extremely interesting and encouraging. Of China, the depu-

tation speak in the most discouraging terms. They say, scarcely any thing has been done, and scarcely any thing can be done, so long as the present political system continues. But they encourage us to look forward to the time, when He whose right it is to reign, shall exert his power, and bring not only China, but every other heathen country into obedience to himself.

"Mr. Tyerman, from his extensive acquaintance with missionaries who have studied different languages, felt prepared most fully to recommend, that instead of merely studying the Burman books in order to acquire the language, we should associate with Burmans themselves, and converse with them as frequently as possible, so as to learn their modes of expression from their own mouths in common conversation. We are of his opinion. We are persuaded that a man can become so far master of the Burman written language, as to read their books without difficulty, while he might scarcely be able to carry on with them any regular discourse. For this reason, I cannot think it advisable for a man designated to the missionary work, to pay much attention to the language until he arrives among the heathen, unless he can obtain a teacher to whom the language is nearly or quite vernacular. Besides failing in proper modes of expression, a man without a native teacher, will also fail greatly in regard to *sounds*. But very few, if any, of the Burman letters can be expressed in all their varieties by any English letter, or any combination of English letters. The sounds must be heard by our ears, before we can learn to utter them with our organs. And if a mistake is made as to the power of a letter, it will affect the sound of the word in which that letter occurs; and if several such mistakes meet in the same word, it will appear extremely barbarous, if not quite unintelligible to an ear familiar with the correct sounds of the language. Bad habits thus contracted, are not easily corrected. On all these accounts, I should not advise a young brother destined to join this mission, to make much use of the Burman Dictionary, (excellent as it is) which has recently been published. A man might learn the meaning of five hundred words on the voyage, and on his arrival here he might not be able from the sounds he gave them to understand a tenth part of them.

"June 1. We have just now been favored with long

accounts of Mr. Crawford's tour to the new settlement To Americans, it may seem strange that we should think of settling as missionaries in a place which is now a forest or a jungle. But in this country, a city, so far as relates to native population, can be built in a few weeks. I have seen a collection of houses burnt down in Calcutta at three o'clock, P. M. and before the next morning other houses were erected and ready for habitation on the same spot. In the course of two or three days, shops are opened and the natives are driving their business as usual. In some instances, thousands of natives emigrate in a company, and there is reason to believe that emigration to Amherst (the new settlement) will be rapid, especially as many of the Burmans *must* flee their country to avoid the present distress on account of the late war. It would not be strange, if in two years Amherst should contain fifteen or twenty thousand inhabitants.

"June 13. We have just heard, by way of Mr. E. Carey, now in England, that the excellent and venerable Dr. Baldwin has closed his eyes on mortal scenes. We sensibly feel the loss which Zion in general, and our denomination and our mission in particular, is called to sustain in this bereaving Providence. For *myself,* I feel that I have lost a particular friend, whom I loved no less than I respected. Dr. Baldwin had admitted me to a familiarity of friendship, which almost created in me the endearments and confidence of a child. But I loved him most for his love to Zion, and his labors for her welfare. He now rests from his labors, and his works do follow him.

"June 30. O, that I could speak the Burman language fluently! For several months past, we have had a Burman teacher, who is sunk in all the darkness of Boodhism. His mind is dark beyond description or conception. What the veriest child in America knows of religion, must be explained to him in the minutest manner before he can comprehend it. I am exceedingly desirous to be able to explain to him, and to the other Burmans, who are calling daily to see him, the nature of Christianity. I trust I shall yet be able to converse more easily with them. One thing is certain, the Burmans are to be converted to God, for the mouth of the Lord hath spoken it. And methinks I see the door opening, and the way preparing for the

Gospel to be proclaimed in every part of this idolatrous empire.

"July 15. To-day the annual Rutt Juttra closes. The last eight days have been days of noise, confusion and wickedness. One of the cars, loaded with images, is deposited near our house. The car was drawn out eight days ago, amid the beating of drums, tomtoms, and brass plates, accompanied with dancings, jumpings, yellings, shoutings, &c. all of which was nearly deafening and altogether disgusting. Just as it was passing our house, the car struck a brick, and the people could draw it no further. The Brahman said, that the god was not pleased to go any further till four o'clock, P. M. So the disgusting sight was before our eyes several hours, till the Brahman obtained more help to move his moveless god. Then it went on with its usual jargon. The car, with its idol, having been bathed in the Ganges, was left in the public street, this evening, when it was drawn back, to stand idle till next year. When, O when shall these deep shades —this dark night of superstition and idolatry flee away! Blessed be God, all this moral gloom shall soon be dispersed by the brightness of that Sun, which has begun to dawn so gloriously on India.

"Mr. Wade and myself are happy in the consideration, that while we are preparing to commence preaching among the Burmans, we have an opportunity of proclaiming the glorious Gospel to other sinners, who stand in equal need of feeling its heavenly power. We greatly need the prayers of other Christians, that we may have an abundance of the Christian spirit, and may be prepared in God's time, to proclaim salvation to the millions in Burmah, who are involved in midnight darkness.

"August 8. Attended the anniversary of the Bengal Baptist Auxiliary Missionary Society; Dr. Carey in the chair. After stating, that the success of the mission had very far exceeded his most sanguine expectations, and after mentioning many very striking circumstances in relation to missionary success, the Doctor made some remarks to the following import; 'In the course of half a century, a great deal has been done in India and other places. The Gospel has spread very rapidly and extensively. And what is remarkable, we know not *how* it has

been done There has been no one man who could say it is through *my* labors. And, indeed, I know not (said he) that any one can say, "I have done so much as to set me above my brethren."'

"Every person present knew that if any man had been distinguished by his labors, Dr. C. was that man. But he did not seem to suspect that the people would think so; he rather told us that there could be no contest for the meed of distinguished merit."

To Mr. and Mrs. Blanchard of Cumberland.

"*Calcutta, Dec.* 21, 1826.

"My very dear Brother and Sister,

"I cannot express the joy we felt on receiving your most obliging and affectionate letter, dated Liverpool, England, October 21, 1825.* I have just been reading it, and was deeply affected in tracing the lines of it, all of which tend powerfully to revive an affection of no ordinary kind. Indeed, I feel that I have a peculiar sort of love for you both. You and your dear children are not forgotten. You are daily in our thoughts, and are daily mentioned in our prayers. We trust we are likewise remembered by you.

"You will be rejoiced to hear, that we are the parents of a lovely daughter, named Sarah. She was born on the 30th of October. We desire to bless God for the precious gift, and to train it up for him. My earnest desire is, that the daughter may become very much like her dear and excellent mother.

"We still reside in Calcutta, and know not when we shall proceed to Burmah. Our eyes are unto the Lord, who alone is able to guide the simple in the right way. We feel it a trial that we are so long detained from the land of our prayers and our tears. We believe Providence has evidently laid out our path hitherto, and we cannot think it is yet time for us to move forward. It is a great relief to us, that we have a Burman teacher and Burman

* Mrs. Blanchard had accompanied her husband on one of his voyages to Liverpool, from which place, it seems, they addressed to their brother the letter here replied to.

books, so that we can study the language almost as well as though we were in that country.

"One thing more I must name as an occasion of peculiar gratitude. While detained here, I have been called upon to preach in English generally once or twice a week; and I have reason to bless God that he has assisted me, and that he has blessed my labors more than ever before; so that, if I should never be allowed to preach to the natives of India, I hope I shall have occasion to praise him for ever, that he has brought me hither. I never enjoyed so much comfort in preaching Christ crucified, as I have in Calcutta.

"You will be deeply affected to hear of the decease of Mrs. Judson. The stroke is very heavy upon us, but we desire to bear it with Christian submission. For the present, may the God of all grace be with you."

The following extract is from a letter addressed to Mr. Peck, then Professor in Amherst college, now in Brown university. It developes some of the curious notions of the Burmans respecting the eternity of matter, and the revolutions of the universe. Childish and absurd as those notions are, one can hardly help thinking that a few rays of divine light have, at some remote period in their history, penetrated the gross darkness that covers them. Their theory of the destruction of their system by a deluge of water, and of the shortening of the period of human life, bears some resemblance to the facts recorded by Moses relative to these events.

"*Calcutta, Jan.* 26, 1827.

"My dear Brother,

"Had I thought that any letter of mine would have given you as much pleasure as yours gave me, I should certainly have written you one long ago, even if it had cost me an hour due to repose. Accept numberless thanks for the sermons you sent me. They all have the double advantage of reminding me of the dear brother who sent them; and of their much respected authors.

"The general affairs of the mission, you will probably learn from other sources.

"As you are a philosopher and a mathematician, I will send you for amusement, a very brief abstract of Burman cosmogony and chronology:—

"The Burmans deny the creation of matter, and reckon an infinite succession of universal revolutions of nature. Each of these revolutions is divided into four grand periods. The first period is the new birth of the new system of nature, which, phœnix-like, arises out of the ashes of the system last dissolved. During this period, the waters which, at the destruction of the former system, deluged the earth, disappeared,—and according to the eternal laws of nature, the sun, moon, and stars broke forth—every thing comes into sudden existence—Bramhas (a kind of superior beings) descend and people the earth,—but have power to return to the upper regions whenever they please. At the commencement of the second period, the Bramhas begin to eat a certain kind of earth, by which they lose the power of ascending,—the period of life begins to shorten and continues to do so until a person is old at the age of ten years:—after which it gradually lengthens until the system is destroyed by water. The third period commences with a rain which deluges the four great and all the small islands, together with Myenmo mount,—and destroys all that exists thereon. After this, several successive suns break forth,—dry up the waters and consume the system. The fourth period, commencing from this conflagration, continues through another deluge, whose waters, by continual motion and dashing together, congeal and harden, and thus form a new system; each of these four grand periods is divided into sixty-four smaller periods; and each of these latter, into sixty-four still smaller, &c. &c. During one of these grand universal revolutions, several gods successively appear and disappear. During the *present* grand revolution, four of these gods have appeared; one lived 40,000 years; another 30,000, another 20,000, and the last, Guadama, who is now worshipped, lived only 80 years.

"I leave it for you to say to which of the ancient systems, this splendid nonsense is most akin. I do not claim to be the author or inventor of this wonderful scheme. I have found most of it in books already published. I have conversed with my teacher on the subject, and he gener-

ally says, 'It is an astonishingly deep and wise system.' Enough of this."

To his Parents.

"*Calcutta, Feb.* 28. 1827.

"My dear Parents,

"You cannot imagine with what pleasure your letters of May last were received by us a few days since. They contained the first intelligence we had received from home for about eighteen months. Although we have not yet been permitted to enter on our work, as we expected soon to do, yet we feel an increasing desire to be wholly engaged in it. I am sensible that without a high degree of piety, and trust in God, a missionary cannot reasonably expect to enjoy much happiness.—I am more and more convinced that the Christian needs to be fed daily upon the bread of life, or his soul will famish. There is nothing in this world suited to fill his enlarged desires. Neither is there any thing substantial here. Ah, my dear Parents, you have just been taught this by painful experience. My heart is grieved at the worldly loss you have so recently sustained.* We hope God has raised you up some kind friends to relieve your present necessities, and especially to furnish you with a shelter during the present inclement season. Indeed, we are persuaded that many are ready to do this. It is a consolation to us, to know that you have a building of God, an house not made with hands, eternal in the heavens. I suppose by this time you are much weaned from the world, and are ready to say, it is not your rest. But 'there *remaineth* a rest to the people of God.'

"We expect to proceed to Amherst, and join the missionaries there quite soon. Wishing you much of the Redeemer's presence, and with love to all the family and friends, I am your affectionate son."

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* Mr. Boardman, the father of our missionary, had but a few months previous to this, lost his dwelling-house, with most of its furniture by fire.

From his Journal.

"*Calcutta, Feb.* 6. 1827.

"During this week, the Calcutta Missionary Association held its annual meeting. Religious services both in England and Bengalee are performed in almost every part of the town. Last evening we attended the monthly concert at the Union chapel, and this morning the missionary prayer meeting. I afterwards walked five miles to Kidderpore to witness a religious service in Bengalee. Two persons preached in succession; one a Portuguese, the other a Hindoo. The first sermon by Choodroo, I did not hear; the second, by Paunchoo Christian, I heard, and though I could understand nothing that he said, I could easily perceive by his apparent pathos, and the tears that were shed, that the subject was deeply interesting. I was told afterwards, that the text was, 'The grace of our Lord Jesus Christ be with you all.' I was also informed, that when the speaker and his hearers were most deeply affected, he was dwelling on some parts of his Christian experience. As I had never attended Bengalee worship before, the character of the congregation attracted my attention. Near the speaker, were seated a few Bengalees of decent appearance, and with serious but cheerful countenances, who seemed intensely interested in all that was said. When the service was ended, they came to the missionaries and gave them a Christian salutation. They were native Christians. Near them there were a few in whose countenances was depicted somewhat of anxiety and distress. They listened attentively to all that was said, and then retired in silence. I suppose they were inquirers. Perhaps the Lord had touched their hearts. Besides these, the people were very inconstant in their attendance. Sometimes the doors and windows of the chapel were thronged: and anon, the multitude would disperse and leave but fifteen or twenty hearers. Soon again others, hearing the preacher's voice, and seeing the place open, would enter, so that in a few minutes the congregation would increase to fifty, or a hundred, who, in their turn, would soon retire. All classes of people, Portuguese, Moosoolmans and Hindoos, listened as they passed,—the poor and the rich, the high and the low,—but in general, it was 'the *common*

people' that 'heard the word' most 'gladly.' Among these, several came with large bundles of cloth, fruit, &c. for sale. Could I have preached to them in their language, I would have chosen the words of our Saviour, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.'

"Feb. 7th. Last evening heard an excellent sermon on Paul's spirit being stirred by the idolatry of the Athenians. The more I consider the subject, the more I am convinced, that a system of scientific and polite education *without the Gospel*, would do but little towards dethroning idolatry. Even polished Athens was *wholly* given to idolatry. Not a few of the *ignorant only*, but *all* the people, philosophers, statesmen, and *all*, were not *inclined* merely, but *given, wholly* given to idolatry. What if we could, in a single year, raise all the inhabitants of India to an equal degree of refinement in arts and sciences with the Athenians? Would this be all that was wanting? No. Still our spirits, if like Paul's, would be stirred within us, on beholding them wholly given to idolatry."

To Dr. Sharp, Boston.

"*Calcutta, March* 6, 1827.

"Very dear Sir,

"Accept my thanks for your letter of August 17, which was received by the Emerald.

"Several months since, I wrote to a friend in America, (Mr. Jacobs) mentioning that a large number of the natives of a village ten miles below Calcutta, had renounced idolatry, torn down their temple, and given their image to the missionary, Mr. Trawin. Within a few weeks, the work of the Lord has commenced in the surrounding villages in a most wonderful and glorious manner. Messrs. Trawin and Piffard, missionaries from the London society, have been applied to by a deputation from a large number of the villages, five, eight, and ten miles below Kidderpore, begging that they would visit their respective villages, and make known to the people the way of salvation. The missionaries have gone out, and have been astonished to find the people prepared to receive the Gospel. The places of worship are thronged,—multitudes follow the missionaries from

village to village, to hear the word of life. On some occasions, the applications for Christian instruction, have been so urgent, that the missionaries have thought proper not to return to their houses, but have spent the whole night in their palanquins, so that they might spend more time in their delightful work. And once, when they wished to take some refreshment, the people threw open their temple for their accommodation. On this occasion, no opposition was made, except that one Brahman said, 'I can never worship in that temple again.' The people appear to have entirely given up the distinction of caste, and many who, a short time since, were 'mad upon their idols,' are now eager to furnish a common repast for the native Christians who come among them. The applications to the missionaries for visits and instruction are almost incessant; and once, when they were at a certain village, the people asked them when they would come again. The missionaries answered, 'In seven days.' The people in return, begged they would come in *five* days.

"I judge from what my informant said, that the half has not been told me. What will be the result of this strong work, we cannot foretell. Our hopes are much raised. O that the sacred fire may spread all over India! Should it reach Calcutta, here is a vast quantity of rubbish and filth of superstition and idolatry for it to consume. Let our hearts rise to God in fervent supplication for so desirable an event.

"I have some other facts to relate, but for want of time I must defer them.

"The news from Burmah you will receive from other sources. We think of proceeding in about ten days, to join our brethren, Judson and Wade, at Amherst."

CHAPTER IX.

Mr. Boardman leaves Calcutta, and arrives at Amherst—Establishes a new station at Maulmein—He is in imminent peril of his life, and suffers loss by robbers.

The period so long and anxiously sought, had now arrived, when Providence called Mr. Boardman to his destined field of labor. During his stay in Calcutta, he had enjoyed the advantages of an excellent preparatory school. He had become familiar with the manners and modes of operation of those excellent missionaries, whose praise is in all the churches. The esteem in which he was held by them, is sufficiently apparent from the earnestness with which they sought his longer continuance among them, and the benefits of his labors with the church in Circular Road. Though his detention at Culcutta was exceedingly painful to his feelings, from his ardent desire to enter immediately upon the work to which he had been called, it undoubtedly qualified him for a more able and successful discharge of his duties as a missionary to the heathen. Here his faith, and his patience, and other graces, had undergone a salutary trial, and would be less liable to fail him amid the discouragements which he might afterwards be called to encounter.

On the 20th day of March, 1827, Mr. Boardman embarked with his family for Amherst. The ship in which they took passage, was detained in the river till the 7th of April, and did not arrive at Amherst till the 17th of the same month.

We have briefly sketched Mr. Boardman's early history. We have beheld him borne away from the land of his birth, have followed him on his voyage, and have seen him entering that empire of darkness on which his heart was set. We are now to view him in a situation entirely new, and to see how he will bear the heat and burden of the day.

Amherst is situated on the eastern bank of the Martaban river, near its mouth, and about seventy or seventy-five miles east of Rangoon. Maulmein lies about twenty-five miles above, on the same side of the same river.

On his arrival at Amherst, Mr. Boardman found Mr. Wade alone at the mission premises, Mr. Judson and Mrs. Wade having gone to Maulmein hoping to improve the health of his little daughter, Maria Judson. This "tender hearted, affectionate, darling Maria,"—to adopt the affectionate language of the surviving parent,—was born while her father and mother were prisoners at Ava. On the return of Mr. J. and Mrs. W. to Amherst, "we had the pleasure," says Mr. Boardman, "of seeing for the first time our dear and respected friend, Mr. Judson. "But ah," he continues, "he looks as if worn out with sufferings and sorrows. His late bereavements have affected him much; but God is his stay."

On the 24th, the dear little sufferer, Maria, "breathed her last, aged two years and six months; and her emancipated spirit fled to the arms of her fond mother." Mr. Boardman, who had been absent a few days at Maulmein, returned an hour or two after her death, and in season to construct the coffin, and make other preparations for the funeral. At nine o'clock the next day, they took a last look at little Maria, and placed her by the side of her mother's "new made grave." "Surely," says Mr. Boardman, "this is mournful work. Dear brother Judson is visited with breach upon breach. But he is quiet. After leaving the grave, we had a delightful conversation on the kindness and tender mercies of our Heavenly Father. Brother J. seemed carried above his grief. Religion bears our spirits up."

On the 20th of May, he wrote as follows to Dr. Bolles

"Dear Sir,

"Soon as a suitable opportunity presented, after arriving at this place from Calcutta, I requested the brethren to advise me as to my future course. The result is, we have concluded to have two mission stations in this region; one at Amherst, and one at Maulmein. Mr. Wade will remain at the former, and I shall occupy the latter, while Mr. Judson will go from one place to the other for the present, as duty may seem to require. The two stations are twenty-five miles apart, on the same river, so that the intercourse between them will be constant, and, in general, daily.

"The native population of Maulmein is supposed to be

about 20,000. One year ago it was all a thick jungle, without an inhabitant. The population of Amherst is not nearly so great.

"Sir Archibald Campbell has been so good as to offer me a beautiful spot of ground sufficient for a large mission establishment. It is about a mile south of the military cantonments. On this spot, by the advice of the brethren, I am building a small bamboo house, which will be finished in a few days. It will probably cost two hundred, or two hundred and fifty rupees, with the necessary out-houses and enclosures.

"Although our prospects are not so settled as we could wish, there still being no small uncertainty in regard to the future measures of the English government, yet my dear companion and myself feel more than we have ever felt, that we have reached the scene of our future labors. These are people for whom we are willing to labor and to die. May divine grace prepare us for the arduous and responsible work in which we are now about to engage."

Journal.

"Amherst, May 27. We have spent a week with our friends at this place, and expect to leave them to-morrow for Maulmein. We feel a deep regret at parting, but we must consult *duty*, rather than pleasure. Besides, we hope to be joined by brother Judson, if not by Mr. and Mrs. Wade, before long.

"May 28. Arrived at Maulmein. After nearly two years of wanderings without any certain dwelling-place, we have to-day become inhabitants of a little spot of earth, and have entered a house which we call our earthly home. None but those who have been in similar circumstances can conceive the satisfaction we now enjoy.

"June 2. Our happiness increases in our new habitation; and, besides, I hope I feel more of that peace of God, which is seldom enjoyed in a busy or unsettled life. We have been here five days, during which we have seen but two European faces. But as they were the faces of Christians, our countenances were gladdened by the sight.

"It is Saturday night. For about two whole years I have not enjoyed so quiet an evening as this. The week's

work is done; our house is arranged for the Sabbath; the native visiters are gone, and Mrs. Boardman and myself, with our little offspring, are left entirely alone. Yet we are not alone, for God is with us;

'And where he vital breathes, there must be joy.

O how delightful is the dawn of the Sun of Righteousness on my long-benighted soul! I am now ready to consider myself one of the happiest of men.

"June 10. This is the second Lord's-day I have had the happiness of spending with my dear family since coming to this place. How delightful to be thus retired! We need only to be delivered from our inward corruptions, and we should enjoy a little heaven here below."

This is not your rest, is a Scriptural maxim, which may, with great propriety, be kept always in mind, by those who dwell in this ever changing world. The following extract from Mr. Boardman's journal, illustrates the truth of this remark. We would not intimate, however, that he ever felt like resting in any thing earthly, as the chief sources of his enjoyment, or that he appeared at any time unduly attached to life. We have the most satisfactory evidence that his treasure was in heaven, and that his heart was there also. But it may be possible, with all the deadness to the world usually attained to by the most decidedly religious, so to rest in present enjoyments, as not to remember, habitually, that they are ever liable to be interrupted, and instead of ministering to our comfort, may become sources of much disquietude. Under such circumstances, it is well that we are called back, even though it were by the voice of fatherly rebuke, to a remembrance that we are yet in the body, and, therefore, subject to like changes with others.

"We should suspect some danger nigh
When we possess delight."

It was but a short time after Job had said, "I shall die in my nest," before he had a most painful proof of his mistake.

Mr. Boardman had now become quietly settled; he had reached what he considered his "earthly home," and we have seen how much he enjoyed it.

Extract from his Journal.

"June 25. The new, populous Burman town of Martaban, which lies on the opposite side of the river, has been deserted by its inhabitants, and is now a resort for vagabonds, deserters, thieves and robbers. Bands of these people not unfrequently cross the river and rob houses, and return with their spoils to Martaban, where they are beyond the authority of the English. Last night, our house was robbed of nearly every valuable article it contained, except such as could not be easily taken away."

The following letter from Mrs. Boardman to Mrs. Bolles, of Salem, will give a more detailed account of this daring robbery than can be obtained from the journal.

"My very dear Friend,

"I have hitherto refrained from letting you know the extreme loneliness of our condition, and the constant danger to which we have been exposed. I knew that the mention of these things would fill the hearts of my parents and friends with fears and forebodings. I knew, too, that you, my dear friend, would weep when thinking of your Sarah in such circumstances. But now that the danger is past, and our situation has become more favorable and pleasant, I may mention some circumstances which you will probably be interested to learn.

"Maulmein, the place of our residence, is separated from the Burman province of Martaban, only by the river. The opposite side is the refuge of robbers, who come over in parties, twenty or thirty in number, armed with muskets, spears, knives, &c. Thus equipped, they break into houses in the most daring manner, seize every thing valuable, and retreat immediately with their booty to the other side of the river, where they are entirely beyond the reach of British authority. They have, in one or two instances, surprised and destroyed whole villages that were left unguarded. And in one place, they even attacked a guard of seapoys. In some cases, persons by attempting to defend themselves and property, have fallen victims to the cruelty of these monsters. Thus surrounded by dangers, we lived alone, in a house of such frail materials, that it

could be cut open in any part with a pair of scissors, in the midst of a desolate wood, and at some little distance from even a Burman neighbor. There was then not one person in the Burman village in whom we could place the least degree of confidence. It was even intimated to us, that the head man of the village had, in former times, been a leader of a party of robbers. The military cantonments are about a mile distant, and we are the only Europeans living outside. Before we took up our abode here, Sir Archibald Campbell intimated, that some danger might be apprehended from wild beasts and robbers, if we built without the cantonments, and generously offered us a place inside. This kind offer we felt it our duty to decline, as a residence in the cantonments would have cut off nearly all our intercourse with the Burmans, and thus our dearest hopes and fondest anticipations would be blasted. Mr. B., therefore, with the approbation and advice of his brethren at Amherst, erected a house on this spot, which we now occupy. We came to this place, wishing, I trust, to spend and be spent among this people, and trusting in an Almighty arm for protection. Be assured, my dear friend, we felt happy in our decision. We saw this wretched, deluded people, perishing in their ignorance of the Gospel; we thought of the love of the Saviour to precious souls; we cast a glance towards Gethsemane and Calvary, and that was sufficient. Shall we consult our own ease and comfort, we said; or shall we be willing to take joyfully the spoiling of our goods? This was the question, and, I trust, the grace of God enabled us to choose the latter. And the spoiling of our goods we were soon called to take.

"About a month after our removal, we were awakened one morning just before day-break. Mr. B. called for a light, and to our surprise and consternation, we found every trunk and box in the room broken open and robbed of their contents. The bureau also shared a similar fate. The looking-glass we brought from Philadelphia was gone; the watch Mr. B. had kept so long, and our silver spoons, given me by my ——. They also took our bunch of keys, causing us to fear that they might visit us again; especially as they found only eight or nine rupees in money. After the first surprise had a little subsided, I raised my eyes to the musquetoe curtains surrounding our

bed, and to my indescribable emotion, saw two large holes cut, the one at the head the other at the foot of the place where my dear husband had been sleeping. From that moment, I quite forgot the stolen goods, and thought only of the treasure that was spared. In imagination, I saw the assassins with their horrid weapons standing by our bed-side, and ready to do their worst, had we been permitted to awake. O, how merciful was that watchful Providence, which prolonged those powerful slumbers that night, not allowing even the infant at my bosom to open its eyes at so critical a moment. If ever gratitude glowed in my heart, if ever the world appeared to me worthless as vanity, if ever I wished to dedicate myself, my husband, my babe, my *all*, to our great Redeemer, it was at that time.

"The next morning, persons were employed in critically searching the village, in order to recover the lost goods, but to no purpose. To this day, not a trace has been found of them, leaving no doubt that they were taken immediately over the river to Martaban. Since our loss, we have received many kind presents from our friends, so that we now find ourselves comfortable, and are contented and happy. Yes, my beloved friend, I think I can say, that notwithstanding our alarm, never did five months of my life pass so pleasantly as the last five have done. The thought of being among this people, whom we have so long desired to see, and the hope that God would enable me to do some little good to the poor heathen, has rejoiced and encouraged my heart. I confess, that once or twice my natural timidity has for a moment gained the ascendency over my better feelings. And at the hour of midnight, when the howling of wild beasts has been silenced by the report of a musket near us, we would say to each other, 'Perhaps the next attack may be upon us, and the next charge aimed at our bosoms.' Then I have been almost ready to exclaim, 'O for one little, *little* room, composed of such materials as would enable us to sleep in safety.' But these moments of fear have been transitory, and we have generally been enabled to put our trust in the great Shepherd of Israel, who never slumbers nor sleeps, assured that he would protect us, and, if most for his glory, would suffer no arm of violence to be raised against us; and we

have also felt a sweet composure in the recollection, that God had marked out our way, and if it best accord with his designs, that we should fall a prey to these blood-thirsty monsters, *all would be right.*

"Shortly after the robbery, Sir Archibald kindly furnished us with two armed seapoys to guard our house—also with two guns. A short time since, one of the seapoys, while sitting in our verandah, was attacked by a tiger or some other wild beast, but the creature was frightened away before the man was much injured.

"But what has contributed more than any thing else to produce the pleasant change in our circumstances, is the prospect of settlers near us. I just begin to speak the language a little, and am anxious to be engaged in this long anticipated employment."

In the midst of these perilous circumstances, other things of a different character, served greatly to encourage them in their work. The prospects of the mission at that station were brightening, and the number of inquirers increased daily. Eight apparently respectable Burmans called at Mr. Boardman's house at an early hour on Sabbath morning, July 15, and inquired, "Teacher, is this your day for worship? We have come to hear you preach, we wish to know what this new religion is." He requested them to be seated, and spent several hours in explaining to them the leading features of Christianity. It was all new to them, and seemed to awaken a considerable interest in their feelings. They proposed many questions, some of which were important, and others extremely trifling. The peculiarities of Christianity seemed to them like idle tales, while, to use Mr. Boardman's words, they manifested a wondering interest in some things of the least importance in the system.

Journal, continued.

"July 16. I have been reading the Memoirs of Mr. J. Chamberlain, and feel reproved on account of my inactivity, and want of skill in the Burman language. When he had been in Bengal only one year, he began to go abroad and preach to the Bengalese in their own language.

I have been in India a year and a half, and yet I feel unprepared to preach in the Burman language. But leaving what is behind, I desire to press forward; and perhaps I shall be able ere long to speak a word to the natives to better advantage. Even now, nothing but the blessing of God is wanted to make my words effectual to the salvation of these immortal souls.

"July 17. Visited a poor Burman, who is just on the borders of the grave. Seeing he could live but a short time, I told him as simply as I could the story of Jesus's dying love. Many Burmans present listened attentively. May some good be done by this occasional visit.

"July 18. The poor man whom I visited yesterday, died this morning. This shows me the importance of being in season and out of season, and of letting no opportunity of doing good pass unimproved. Had I not called on him yesterday, he probably would never have heard of the name of Jesus, till he should be called to appear before his judgment-seat.

"19. Attended the funeral of the man who died yesterday. Being a poor man, he was buried—not burnt. I was induced to attend in hope that by showing kindness I might gain the favor and confidence of the people, and thereby bring some of them to hear the Gospel, and that I might perhaps have an opportunity to say a word to some one, that should impress his heart. I did speak quietly to several on the doctrines of the resurrection and the future judgment. They replied, that their minds were dark and uncultivated like the jungle; they had not yet come to the true light; they had never heard such things before. Perhaps the Lord is preparing their uncultivated minds for the seed of life to be sown.

"Some persons came to me after the funeral, and expressed great satisfaction that I had been so kind as to attend. I spent an hour in giving them instruction. But O, how imperfectly do I speak! I want a tongue like the pen of a ready writer.

"July 21. Several persons called to-day, to whom I spoke on the concerns of their souls—they were quite attentive. Among them were three merchants from Rangoon, who said they were about to return. Remembering

that they are blessed who sow their seed beside *all* waters, and that we know not which shall prosper, this or that. I conversed with them a little; and considering they might never have another opportunity of hearing the Gospel, or of learning the way of salvation, I gave each of them a small portion of the Scriptures. This seed of life, though it should not find a friendly soil immediately, may hereafter be lodged in some distant spot, where it will bring forth fruit unto life eternal. One of the merchants read to the others for some time, and they departed, saying they would read the books daily.

"July 22. Lord's-day. One of the severest privations we experience here, is the want of public worship and gospel ordinances. To supply this loss, *in part*, it is our custom to read an approved sermon on Lord's-day morning, and engage in prayer. To-day, Mrs. Boardman and I have united in commemorating our dear Redeemer's dying love, at his last table. Although only two in number, we trust we had some enjoyment of the presence of our beloved Saviour. We experienced in a degree what Paul meant when he said, 'The love of Christ constraineth us.' I desire that the love which Christ has manifested towards sinners, may constitute the main-spring of my actions, and the governing, controlling principles of my life.

"August 3. Twenty-five or thirty persons have visited us to-day. Although they do not all come for the purpose of obtaining Christian instruction, yet they afford us an opportunity of saying something about Christ, which they generally hear with attention. *Some* come for the express purpose of being instructed; and when we tell them we know but very little of their language, they reply, 'Do speak to us according to your ability.' If, at any time, they do not readily comprehend our meaning, they request us to repeat our words again and again, till they understand us fully.

"The other day, Mrs. B. and myself took our little babe and walked out to the road. In a few moments more than sixty children, all, I judge, under twelve years of age, gathered around us. O how we longed to be imparting to them the saving truths of the Gospel! Indeed, no one, who has not been in similar circumstances, can

tell how a missionary feels on beholding hundreds and thousands around him perishing for lack of knowledge, with no one to point them to the Lamb of God. A fire is shut up in his bones, he struggles to give it vent in language, but his tongue, chained in silence, cannot perform its office. Such, at least, have been our feelings for some time past. May the Lord listen to our cries, and send salvation to this people.

"August 4. Early this morning a respectable Burman, who has been attending for some time on the preaching of the brethren at Amherst, called to see us. He affords considerable evidence of a change of heart. He has spent some time with us, conversing on the Christian religion, which, he says, he intends soon to profess by baptism.

"As I was passing through the bazar to-day, I met with one of the Burman merchants to whom I had given portions of Scripture, July 21. He accosted me very respectfully, and said, 'Teacher, there are some things in the books you gave us, which I do not fully understand. What is meant by *angels*?' I told him they were spiritual beings whom God had created, and who stood around the throne of God to execute his commands. He seemed satisfied. Here we were interrupted, but he said he would call at the house for further instruction.

"August 5. Lord's-day, 2 o'clock, P. M. Since breakfast I have been incessantly employed in declaring to a company of Burmans and Talaings, the unsearchable riches of Christ. They do not dispute, but inquire. They waited and conversed to-day till I was completely exhausted, and could say no more. I was however seconded and greatly assisted by the man from Amherst, mentioned yesterday, who boldly espoused and attempted to explain the Christian religion among his own countrymen.

"August 12. Lord's-day. A spirit of inquiry seems to be excited to a considerable extent. Many who have visited us, and heard the word, wish to come again and obtain a more perfect knowledge of it, and many others signify a desire and intention to come soon. The Burman merchant to whom I gave the books, called on me yesterday for further information on some points which he did not fully understand. While he was here, the head man

of the village also came; and these two, together with our Burman teacher, who seems to be inquiring, entered into some particular discussion of the Christian history and doctrine. In the midst of this discussion, how great was my joy on beholding Mr. Judson approaching the house. It is now probable that we shall all be settled together at this place."

CHAPTER X.

Mr. Boardman is joined at Maulmein by Messrs. Judson and Wade —He opens a school for boys—Conversation with his two Burman scholars—Review of the past year, and resolutions for the future —His letter on the death of Mr. C. Holton—An interesting extract from his diary.

What Mr. Boardman anticipated at the close of the last chapter, was soon after realized. The prospects for successful missionary operations at Amherst were every day becoming darker, while those at Maulmein were as constantly brightening. Events which could not be foreseen, contributed, one after another, to diminish the population of the former, and to increase that of the latter. The missionaries at Amherst had repeatedly been assured by Mr. Boardman, that his house was daily thronged with inquirers, who were desirous to obtain further information respecting the Christian religion. Besides, it was very confidently expected that the parents and friends of the children in the school at Amherst, would, in the event of a removal, follow the missionaries to their new station, and thus continue to receive their instruction. These circumstances determined them to enter without further delay the inviting field of labor at Maulmein. It was to make preparations for their removal, that Mr. Judson had now come up. These preparations were soon made, and on the 14th of October Mr. Judson and Mr. and Mrs. Wade left Amherst, and the same day took possession of their new abode at Maulmein. This station, the first occupied by Mr. Boardman on entering Burmah, and which, aided by the counsels of his brethren, he had himself established, now became the seat of the mission in that great empire. From this spot, most delightfully situated, and commanding unusual advantages for missionary enterprise, the light of the Gospel began now to radiate, as it had before done from Rangoon and Amherst, into the darkness of the surrounding regions. It seemed evident that God had designed this place eventually to become as "a city set on

a hill, that cannot be hid." Before the close of the year, the female school, which had been removed from Amherst, was again in successful operation under the combined instructions of Mrs. Wade and Mrs. Boardman. Mr. Boardman had himself commenced a school for boys, which it was thought would meet with considerable encouragement. Mr. Judson was building a zayat at Koung-Zay-Kyoon, about two miles and a half north of the mission premises, in a very populous part of the town, where he was soon to commence public religious services. Mr. Wade had completed a zayat for himself, about half a mile south of the mission house, on the principal road leading from Maulmein to Tavoy-zoo, in which he also was proclaiming the word of life to all who would hear. All the places of worship, so soon as they were completed, were thronged with company, to whom tracts and portions of the Scriptures were distributed.

Some portions of Mr. Boardman's journal kept at this time, will show with what feelings he regarded the progress of religion both in Burmah and America.

"Oct. 28, 1827. Lord's-day evening. Till to-day I have never had the pleasure of a free conversation with a Burman Christian. This evening I have been conversing with Moung Ing.* He has lately returned from Mergui, where he has spent a few months in preaching to his countrymen Christ and him crucified. In my former conversations with Burmans, I have been obliged to combat their prejudices, and to bear with their weaknesses; but in Moung Ing I found a friend and a brother. While expressions of love and praise to the Redeemer flowed from this convert's tongue, the Burman language seemed much more musical than ever. It gave me a pleasure which I cannot describe, to hear him relate his conversion, and his present feelings and hopes. He has a firm conviction that ere long the gospel will spread over this whole country. Relying on the divine power, and faithfulness, and grace, he says, we

* This converted Burman, now a promising preacher of the Gospel, is one of the first fruits of Mr. Judson's labor in that land of darkness. He first visited the zayat at Rangoon, in the character of an inquirer, August 31, 1819, was baptized March 4, 1821, and ordained in the early part of 1827.

need not fear nor be discouraged. Christ has power, he added, and I daily pray in secret and in public, that he will exert that power, and bring the nations of the earth to the knowledge of himself.

"Nov. 29. I think we never before received at any one time, so much good news from our native land, as to-day. Nearly all our letters contain accounts of the wonderful works of God in beloved America. *Surely God is good to Israel.* Our hearts have overflowed with gratitude, and we immediately inquire, 'When, O when, shall the gospel thus triumph in this land of darkness.' Our hopes are somewhat encouraged. We are now settled in a very favorable spot, enjoying every advantage which a most salubrious climate, for India, and most perfect religious toleration can afford. And I hope I may add, we feel a united and ardent desire to devote the remainder of our lives to the spiritual welfare of this people.

"It is proposed to enlarge our school, if events in providence should favor the design. We hope now to be able in some measure to gratify the wishes of our friends in North Yarmouth, Framingham and Lower Dublin, who have been contributing so long for the religious instruction of Burman boys.

"Dec. 2. This evening I have enjoyed the privilege of uniting with Burman Christians in celebrating the Saviour's dying love. This I have for years longed for, but have never before enjoyed. How delightful to unite with those who were once involved in all the darkness of paganism, in commemorating the grace of Him who hath called us out of darkness into his marvellous light. At the Lord's table, two native Christians prayed. Brother Judson then read a portion of Scripture, and made some remarks in Burman, then read an extract from Haweis's 'Scriptural Communicant's Companion,' in English; then prayed in Burman and in English before administering the bread, and prayed in like manner before giving the cup. It was to me a solemn and delightful scene. We anticipate an increase of numbers soon. To-morrow we shall observe the monthly concert for prayer in English. May the Lord vouchsafe to us his blessed presence.

"Dec. 4. This evening called my two Burman scholars into my room, and had the following conversation with them:

'Do you remember your mother?'

'Yes, sir, we think of her every day.

'What did she say to you when she was with you?'

'When she was ill she could not speak to us.'

'What did she say before she was taken ill?'

'She said we must give diligence to become disciples

'Did she sometimes pray with you?'

'Yes, sir, every Lord's-day, and sometimes on other days she took us out *into a retired place*, and prayed with us.'

'When she was first taken ill, what did she say to you?'

'She said, I shall give you to the teachers, but I shall go to heaven to be with Christ. She was not afraid to die.'

'What sort of place do you think heaven is?'

'God is there, Christ is there, and there is no pain, nor poverty, nor sickness, nor old age, nor death, nor sin; but holiness and happiness.'

'Do you wish to become disciples?'

'Yes, sir; very much.'

'Which would you rather be, a disciple, or a rich man?'

'I had rather be a disciple,' said each of them.

'Why had you rather be a disciple?'

'Because wealth can be enjoyed but a short time, and can do its possessor no good when he dies.'

'Why do you not become disciples?'

'Because we are under the power of the devil.'

'Who is the devil?'

'He is a powerful spirit, who deceives men exceedingly. Formerly he was a good angel, but he sinned against God, and was driven out of heaven, and came to this world; and he deceived Adam and Eve; he is a great deceiver.'

"Having said this, the younger boy, who is about nine years of age, gave me a very correct account of the creation and fall of the first pair. The interview was closed with a short exhortation, and they repeated a prayer adapted to the state of those who wish to become disciples.

"This conversation convinced me of the great importance of giving Christian instruction to *children*. Mah Men-lay, (the mother of the lads) had been a Christian only about seven years. Yet how much divine knowledge had she instilled into the minds of these boys. They probably know more of the Gospel than many boys of their age in Christian countries.

"Dec. 16. Received to-day, through the kindness of a friend in Philadelphia, a file of the Columbian Star for more than a year. These are the first religious newspapers of any kind which I have received since leaving America, and they have afforded a rich feast. How encouraging to our hearts to be informed of the wonderful spread of the Gospel at home. This is surely a time of the right hand of the Most High. May we be encouraged to look to God with more habitual dependence and expectation."

"Jan. 1, 1828. In viewing the past year, I desire to notice the goodness of my Heavenly Father, in allowing me, early in the year, to administer both the ordinances of the Gospel; a privilege which I had never before enjoyed; in bringing me and my dear family to Burmah, the probable scene of our future labors; in restoring to health my companion and my child when reduced by sickness to the borders of the grave; in preserving my own health during the whole year, without one day's illness; in granting me the opportunity of instructing a few heathen in the glorious truths of the Gospel; in preserving our lives when our house was broken open by robbers, our goods stolen, and when, in all probability, assassins stood over our bed to despatch us at the slightest symptom of our awakening; in prolonging and augmenting my domestic happiness; in granting me, as I trust, a larger share of the influence of his spirit than I have enjoyed for some time before; in bearing with my incessant wanderings and sins, besides bestowing on me other benefits, more numerous than can be mentioned. Here I erect my Ebenezer, and say, 'Hitherto hath the Lord helped me,' and praised be his holy name for ever and ever.

"During the ensuing year, I desire to be more exclusively devoted to Christ than I have ever been; to be more constant and circumspect in imitating him, and to be more spiritual in my thoughts and conversation. I desire to follow my own will less, and God's will more; to possess a stronger faith and a more fervent spirit of prayer; to be more willing to deny and mortify myself; to be actuated in all my conduct by a sense of divine love, and of the truth of those wonderful things that are taught in the Scriptures. I desire, also, that my family, my rela-

tions, my friends, benefactors and correspondents, may be crowned with divine blessings; and that this year may be distinguished above all preceding ones, by a more copious outpouring of the Holy Spirit, and a more extensive spread of the Gospel. If I should be called into eternity before the close of the present year, I desire that I may be enabled to leave a dying testimony to the excellency of the Gospel, and the preciousness of Christ, and that, washed in his atoning blood, I may be graciously admitted into the glorious presence of my dear Redeemer.

"Jan. 2. This morning I called my two scholars into the study, and asked them if they knew who furnished them their means of subsistence. 'God furnishes it,' said the younger one. 'That is true,' I said, 'but does he not come down and feed you with his own hands. What *man* is it that supplies your wants?' 'It is God,' he added with earnestness; 'he gives us every thing.' 'True,' said I, 'but *how* does he supply you? Is it not by inducing some *man* or *men* to give for you?' 'I think so,' said the elder; 'it must be the teachers who support us.' But the younger was unwilling to give up his point. I at length made them both understand that God had disposed certain individuals in America to contribute to the support both of them and of us. I added, that I had just received a letter from one of those benefactors, in which I was requested to send home some specimens of Burman writing, and asked if they should like to write something? They both seemed pleased with the proposal, but said they could not write, but they would dictate if I would write for them. In the course of the day they both came and dictated a short letter."

The following is a translation of it.

"Believing in the Lord Jesus Christ, I daily, without ceasing, offer up prayers. I pray continually that the blessed religion of the Lord Jesus Christ may be established. I am reading the Gospel of Matthew, and the Epistle to the Hebrews, and am studying a Tract. I have great respect and love for my benefactors who live in America, and affectionately address them in this letter."

Mr. Boardman continues:

"I have lately adopted the plan of calling them to me before breakfast, and after tea every day, when each of them repeat an appropriate form of prayer, after which I attempt to pray in their language. This last exercise seems to deepen the solemnity of the occasion, while it affords me a good opportunity of practising in this difficult exercise; and I hope God may hear the prayer of sincere desire, though it be not clothed in the most correct and appropriate language.

"On Lord's-day, the boys are taught a catechism, and portions of scripture; and are examined on the sermon which they have heard at the chapel.

"Jan. 7. Received a visit from Moung Dwah, who requests baptism. His conversion is very satisfactory. Received another boy into the school.

"Jan. 17. Witnessed the baptism of Moung Dwah and Mah Hlah. May they go on their way rejoicing, and may many be induced to follow their steps."

The extract which follows is taken from a letter addressed to Dr. Chaplin, President of Waterville college, Maine. It is valuable for two purposes; it exhibits the writer's views of what should be the peculiar attainments of a missionary to the heathen, and at the same time records the name of a few of the many characteristic virtues of an eminently meek and devoted servant of Christ, Mr. Calvin Holton. He died at the missionary station in Monrovia, Africa, July 23d, 1826, soon after entering the field of his labors.

"Very dear Sir,

"Yours of February, 1826, was received a short time since, and read with the pleasure which I derive from all your letters. You speak of the need we have of eminent piety, in order to be prepared for our arduous and holy work. Nothing is more true than this. I always thought that a missionary to the heathen stood in need of peculiar attainments in sanctification; and the little experience I have had, has convinced me, that, how much soever is lacking in me, I do really need some higher attainments than

I am wont even to aspire after. This subject has occupied my thoughts more of late, than it has for a long time. I feel the need of a livelier sense of the love of Christ. I want to feel more as St. Paul did, when he said, 'the love of Christ *constraineth* me.' It is my desire, that a sense of the unspeakable love of Christ may be the main-spring of all my actions to the end of life. I want to feel indifferent to the pleasures, and enjoyments, and honors, and emoluments of this world, and live wholly for God and his cause. I want a stronger faith. The Burmans have a word which means, *to set before our eyes.* I want a faith which will 'set before my eyes' all the great things which the word of God contains, that they may be as real to me, as though I had seen them with my eyes, and they were continually present with me. Of such faith I have as yet obtained but a scanty portion. I feel assured that you will pray the Lord to increase my faith. You will perceive by the date of this letter, that I am devoting to you one of the last hours of an expiring year. How rapidly time flies! And with it many of our dear friends are passing into eternity! Several of the friends of my youth have recently been called away since I saw you, among whom you have mentioned Mr. Holton. Respecting Mr. Holton, I feel disposed to make a few remarks, which will be new, and perhaps interesting to you. Nothing that I can say, will be of any service to him now, but it may be a satisfaction to his friends to know, that he was instrumental in no very inconsiderable degree, in deepening those feelings of heart which resulted, I trust, in my conversion to God. Well do I remember the first interview I ever had with him, and from that time forward it was his constant endeavor (as it seemed and still seems to me) to win me to Christ. Once, when he saw my spirits depressed, he said, 'I hope you will not find rest till you find it in Jesus.' About that time he taught a small class of the students to sing, and I could often discover the workings of his heart, in the general conduct of the evening, when we were together. He used to close the interview by a prayer, in which I always felt that my salvation was the main subject of his petitions. He always watched with a tender solicitude, the state of my mind, and was constantly endeavoring to impart to me some valuable instruction. In this way, I

consider that he was in a considerable degree instrumental in my conversion, although I had many serious reflections before I knew him; and there were others whose instructions, exhortations, and prayers, contributed a share in the blessed work. I can most heartily say, I wish I had much more of the spirit he usually manifested during our residence at Waterville. You will recollect, that in the year 1822, some unusual efforts were made in Waterville, for the establishment of Sunday schools; and a Sunday School Society was formed with encouraging prospects. It may be a satisfaction to you to know, that Mr. Holton was a leading person in commencing and promoting these efforts. I well remember the time (it was a pleasant afternoon of Lord's-day) when he and his young friend* retired into the grove north of the college, and under a clump of young pines, knelt down and prayed for direction in regard to this interesting subject. It was a very precious season. The two friends felt that God had heard them, and would be with them. They went forward in his strength, and with the co-operation of other friends, the society for Sunday schools was soon constituted with promising prospects. Mr. Holton was a man of prayer. When he had been absent on a vacation and met again, he would propose to engage in prayer, and confession, and thanksgiving. Thus was the good man preparing, while in college, for that crown of glory, which was so soon to be awarded to him. May the college with which you are connected, constantly be blessed by the example and prayers of students much resembling our dear departed brother.

"Our prospects, we hope, are brightening. Last evening, two men and a woman proposed themselves as candidates for baptism. We have hopes of them all, but shall defer their baptism for a season. A priest, the second in rank in the place, has lately began to examine the Christian religion, and visits brother Wade's zayat every day He sometimes speaks of 'changing religion,' &c. We hope and pray that he may be guided by the Spirit into all truth.

"Jan. 1, 1828. In mercy we are spared to enter on a new year, and to send our Christian salutation and good

*This young friend was, unquestionably, Mr. Boardman himself.

wishes. I feel a strong desire, that during this year, God may be pleased to enlarge his kingdom more than in any year since the Christian era. I know you will unite in this desire. Mrs. B. is now surrounded by a group of Burman girls, and is delighted with her employment."

We now approach a very important period in the history of our beloved missionary; a period, from which may perhaps be dated the commencement of those very rapid advances in the growth of his Christian graces, which so early ripened him for glory. To say nothing of the expediency or inexpediency, in ordinary cases, of entering formally into covenant with God, to live uniformly and invariably according to prescribed rules, it is seldom, indeed, that we have witnessed in any man a severer struggle in coming to so important a conclusion, a more ardent desire to be wholly given up to God and his cause, a more rigid process of self-examination, a more solemn arraignment of the spirit before the bar of conscience, or a happier example of the soul betaking itself in its impotency to the strength of God in Christ, than is furnished by the following extract from his diary.

"Feb. 21, 1828. An important defect in my Christian character, consists in not aiming at sufficiently high attainments in holiness. I sometimes think if my *circumstances* were different, I should lead a more holy life. But I think, again, that the man who does not live as well as he can under *present* circumstances, would not, in all probability, live so in any change of circumstances whatever. Formerly, I thought if I ever attained to the situation in which I am now placed, I would live more holily, and more entirely devoted to God. But the change of circumstances has taken place, and I am still sluggish as ever, and am thinking of some other change as more favorable to piety. O my neglected Saviour, how long shall I be thus tardy in my heavenly course? Quicken my pace, inflame my love, and elevate my affections.

"23. That momentous question, whether I shall from this time till the close of life, endeavor, with all my might, to spend every moment of time in the holiest manner possible, and avoiding every thing which I think inconsistent

with the greatest glory of God, or whether I shall live on in the miserable way I have hitherto done, remains—strange and shameful to say—still undetermined.

"I have recently read President Edward's resolutions and Dr. Doddridge's rules for spending a day, and my reason and conscience bear a most unequivocal testimony to their excellence. Yet I cannot, I dare not subscribe my name, and declare and promise before God that I will live so, or even endeavor to live so, till death. Dr. Stenett's lines very aptly express my feelings:—

'My reason tells me thy commands
Are holy, just and true,—
Tells me what e'er my God demands
Is his most righteous due.
Reason, I hear, her counsels weigh,
And all her rules approve;
But still I find it hard to obey,
And harder still to love.'

"I am fully convinced, that as a creature of God, I owe him my all, every thing I am or can be, or can do; and when I also consider, that I am a *redeemed* creature, my obligations seem increased a thousand fold. And yet I am hesitating whether to live—rather to try to live—as holily as I possibly can the rest of my days!

"It really seems to me that I violate, at least, one half of President Edward's rules every day of my life. There is scarcely one of them which I dare adopt. Mr. Pearce signed his resolutions *with his own blood.* I dare not sign them with ink. Indeed, I seem entirely destitute of strength, and almost destitute of life itself. The weakest saint is stronger than I, the most stupid has more animation, the most timid has more resolution. My circumstances are nearly all in favor of my leading a most holy life, yet I am behind, far behind those, whose circumstances are most unfavorable.

"Is there—tell me, my soul—is there a secret lusting within thee for those things, or even for any one of them, which are inconsistent with an eminently holy life? Is Christ's yoke burdensome? Is there still a cleaving to the present course of life? Is there any thing repulsive or disagreeable to thee in a life wholly devoted to God? Speak plainly and honestly. Dost thou *desire* a more exact con-

formity to Christ? Dost thou sincerely pray the Holy Ghost to influence and govern thee in all things? Dost thou desire that there never may be one moment of relaxation, during which thou shalt be exempted from the restraints of this heavenly guest? Dost thou wish to be continually filled with all the fulness of God? Dost thou not ask for even *one* moment to serve sin, to gratify the former appetites? Ponder well these important questions, and answer truly.

"I hope I can reply, that I would not spare a single lust, and that I do desire the Holy Spirit to direct, control and suggest all I think, and say, and do, from this moment till I die. But still, I feel that it is a great thing to say so assuredly, so I only express what I *hope* is true. And if it is so, I am again ready to ask why I do not give more diligence to avoid whatever is suited to repel, and to practise what is fitted to invite his presence.

"March 2. I have lately taken a more deliberate and solemn view than ever before, of the important question mentioned above, viz.; whether it is not my solemn and indispensable duty to live more holy and devoted to God, than I have ever done. I have divided the number of those, who pass for evangelical Christians, into three classes. The first and lowest class includes those who appear sound in doctrine, and are regular and moral in their conduct, generally attentive to religious duties, and careful to avoid any thing that would disgrace their profession. This is nearly all that can be said in their favor. The second class aim somewhat higher. They would add to the above list of duties, a degree of zeal and devotedness, occasionally watching against sin and endeavoring to grow in grace, but often abating their diligence, relaxing their efforts, becoming stupid and slothful, and seldom, if ever, waging a steady war with their lusts, and living in the comparative neglect of many of the more strict duties of religion. Though they profess to be pressing forward towards the mark, they are often found loitering and sleeping on the race ground, and appear too well contented, if they can but keep pace with their fellows. The third class are quite as much above these in their aims, as these are above those of the first class. They seem to be continually striving to attain to perfection. They war with

every enemy of God; they assiduously cultivate every Christian grace; they pant for holiness and glory. They look not at those who are behind them, but at Him who is before them.

"I hope that my aims are higher than those of the first, but must utterly disclaim the privilege of ranking with those of the third class. The second class is my proper place.

"But while I assign myself to the second class, the question comes with immense and solemn weight, why I should *remain* there? Why not press forward, and join those who have taken the highest ground, who live so near the throne, and are comparatively so blameless in the sight of God? Is there any thing in my outward circumstances to prevent my being as much devoted to God as Edwards, Brainard, Pearce or Baxter? I am constrained to acknowledge there is nothing. I ask myself again, if I am not under as solemn obligations as these men were to be holy? Why should I say *as* holy as these men? Let me rather ask, am I not under the most solemn obligation to *be holy as God is holy?* I surely am. He claims from me all that I can give him—my heart, and soul, and mind, and might, and strength.

"But a great difficulty remains—my strength is perfect weakness. It is a great effort to oppose the whole tide of human corruption. Who can successfully contend against all his spiritual foes? Who can, of himself, live as holy as God requires.

> 'How can a feeble, helpless worm,
> Fulfil a task so hard.'

My past experience teaches me, that I have not the strength for the desperate undertaking. I fear to engage. I pause and hesitate before I dare proclaim a war of utter extermination. Who can live, even a *day*, without sinning? But this is for *life*. Is there a helper at hand? One on whose strength I can lean and be supported? THERE IS, THERE IS. *I thank God through Jesus Christ our Lord.* It is written,

"'My grace is sufficient for thee.' 'He giveth power to the faint, and to them that have no might he increaseth strength.'

"'Strengthen ye the weak hands, and confirm the feeble knees; say to them that are of a doubtful heart, be strong, fear not.'

"'God is faithful, who will not suffer you to be tempted above that ye are able, but will, with the temptation, make a way to escape, that ye may be able to bear it.'

"'Be of good cheer, I have overcome the world.'

"'I will strengthen thee; yea, I will help thee; yea, I will uphold thee in the right hand of my righteousness.'

"Is this all true? Canst thou, O my soul, embrace it as thy strength? Is this for thee? Canst thou stay thyself upon it? If so, thou canst add, 'God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength and my song; he is also become my salvation. But thou art still fearful, still distrustful. Say then, *Lord increase my faith.*

"June 8. I propose, on the whole, to adopt Dr. Doddridge's plan of spending my time,* that I may live in the fear of God all the day long. I also propose to spend a portion of time, each day, in meditation, in conformity to Mr. Baxter's advice.† I do not enter into a *covenant* to prosecute this plan through life, but I hope never to neglect the prosecution through press of business, or indifference, or a want of enjoyment in so beneficial an exercise."

We may judge what was the effect of the adoption of these measures from the following entry in his diary, made two months subsequent to the above date.

"Aug. 7. This evening I have had an impressive sense of the holiness of the Divine Being, the excellence of the Scriptures, and the purity of the blessed Spirit. I have felt an unusually sweet sense of supreme love to God, as the holiest and best of beings; indeed, as the *only source* of true holiness, the infinite fountain of excellence and goodness. Every thing else has appeared in its comparative insignificance. I wanted to be with God, to be like him, and to praise him for ever. Without God, I could have no home, no heaven, no happiness, no holiness, no rest."

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* See Rise and Progress, chap xvi.

† See Saints' Rest, last four chapters.

The following extracts are from "a letter of Christian friendship" addressed to Dr. Bolles. They show us how his mind was affected by special favors long after they were conferred, and breathe the same spirit into the bosom of his friend, which runs through the preceding pages:

"My dear Sir,

"As I have no particular news to write, I will fill this sheet with observations of a more private nature than those I have usually communicated to you in your official capacity. The present letter may be considered as a letter of Christian friendship.

"I have no doubt you sometimes feel a kind solicitude to know the state of my mind as it respects *personal religion*. From the time of leaving Andover in the autumn of 1824, till our arrival in India, my outward circumstances were unfavorable to my spending my time, and to my engaging in devotional exercises, in that regular order on which the life and growth of personal piety so much depend. The consequence was, I had occasion continually to complain of my languor and listlessness. After reaching Calcutta, I had a better opportunity for cultivating and enjoying the religion of the closet, and hope I did, at times, feel the love of God shed abroad in my heart by the Holy Ghost, so that I had joys with which a stranger intermeddleth not. I then enjoyed more enlarged and glorious views of the work of redemption by the blood of Christ than ever before. Since our arrival in this place, God has been pleased to favor me again with some of those visits of his grace, which I formerly enjoyed, but over the suspension of which I have so long mourned. He has shown me the depravity of my heart, and the evil of sin in such a manner, as to make me feel that I richly deserved the fiercest tokens of his wrath for ever. Such, at times, have been my views of the grace of Christ, and the glories of the heavenly world, that I have desired to devote the whole remaining period of my life entirely to his service. It has seemed but of little moment what my outward circumstances are, whether difficult or easy, if I may but labor for the glory of God and the good of souls. The honors, emoluments and pleasures of the world, have lost their charms; time has dwindled down into a moment; life has seemed desirable only that I might

fulfil as an hireling my day, and serve my generation Eternity has seemed near, and its vast and boundless prospects bursting on my sight, have shown the emptiness of the world, and endeared to me the thought, that at a day not far distant I shall be called into the presence of Christ, where I shall see him as he is, and *shall be made like him.* Remembering my past unfaithfulness, and want of progress in divine things, I have desired to reach forward unto those things which are before, and to press towards the mark for the prize of the high calling of God in Christ Jesus. I hope I can say, that it is my daily desire to set my affections on things above, and to feel daily and hourly the power of divine grace on my heart. I wish to be more influenced in all my conduct by the motives which the Gospel presents.

"The sight of my eyes daily affects my heart. In this place there are probably twenty thousand souls that are perishing for lack of vision, a large part of whom have never heard of the grace of the Gospel. To some few we have gained access. But the great mass of the people are too busy with the world to think of religion. O, that I could point those who are willing to hear to the Lamb of God, that taketh away the sin of the world. This I sometimes try to do; but how imperfectly! But I do rejoice in the hope that before many months, my mouth will be opened and my tongue loosed. Then, if it please God, I will lift up my voice like a trumpet. From that time, I will delight to spend my days in preaching to the heathen Christ and him crucified.

"Do any ask if I regret having engaged in this work? Were I to answer 'yes,' I should do violence to all the feelings of my heart. No: so long as I believe that the heathen are perishing in sin; so long as I believe that the blood of Christ cleanseth from that sin, and that he would have me engage in proclaiming his dying love to sinners; so long as I believe the realities of heaven and hell, and expect to meet the universe of mankind assembled at the bar of God,—so long as I feel the constraining influences that emanate from the scenes of Gethsemane and Calvary; so long as this heart beats, this blood flows, or this tongue can move, I will, through grace, rejoice in embarking and employing my all in disseminating the glorious Gospel of the blessed God in these lands of darkness and of the shadow of death."

CHAPTER XI.

The thermometer at Maulmein—Mr. Boardman's religious discourse with his pupils—Death of Dr. Price—He leaves Maulmein and establishes a new station at Tavoy—Prospects of the mission at that place.

During the first three months of the year 1828, Mr. Boardman kept a regular journal of the state of the atmosphere at Maulmein, as ascertained by the thermometer which he kept on his study-table. From the 5th of January to the close of the month, the mercury raged at nine o'clock, A. M. from 70° to 80°. At three o'clock, it ranged from 84° to 88°. During the whole of this period, the atmosphere was in a cloudless state, with the exception of four days; and only two of these were cloudy throughout. This, he remarks, is, to many, the most pleasant season of the year, it being a medium between April and May for intense heat; and between July and August for cold chilling winds and rain. The inhabitants of the place have enjoyed excellent health, and the distress occasioned by the famine is some abated. The farmers are now harvesting their rice.

"The mornings of nearly one half of the days have been foggy till about nine o'clock, when the sun bursts out and sheds his uninterrupted rays upon us till he sets. The prevalent winds have come from the northward, (inland,) and have been in general very light.

"At break of day, the thermometer has sometimes stood at 64° or 66°. And in some cases at about sunrise it suddenly sinks two or three degrees. On such occasions the poor natives wrap themselves up in their warmest dresses; but still, they are often seen shivering with cold. As for ourselves, we find a surtout or cloak exceedingly comfortable at such times. I would not advise a young brother who proposes to come to this country, to dispose of any of his thick clothes. He will need them here as much as in America."

"During, the month of February, the mercury stood at 9

o'clock, A. M. at from 69° to 83°. And at 3 o'clock, P. M. at 84° to 91.° In this time only one day was entirely cloudy, several were partly clear and partly cloudy."

Respecting February, he says, "This month has been somewhat colder than January. It is a little remarkable, that this year the Burman cold season (according to their reckoning) ends precisely on the last day of the American winter. I call this the *cold* season in conformity to custom, especially in Bengal, although it is in reality, the *moderate* or *temperate* season, the rainy months, from May to October, being much colder. It still continues very healthy. There are but very few fevers, and we hardly hear the cholera mentioned. But the season for that dreadful malady is approaching. Symptoms of hot weather have already appeared.

"The showers which have fallen this month, have been peculiarly acceptable, as the earth to the depth of three inches, was perfectly baked and pulverized. Vegetation had almost ceased, and the herbage had nearly withered away. But the showers have afforded a very seasonable relief. Gardens at this season of the year are kept alive only by profuse irrigation; and in many places it is exceedingly difficult to obtain a supply of water for family use."

During the month of March, the thermometer stood at 9 o'clock, A. M. at from 79° to 84°. And at 3 o'clock, P. M. at from 87° to 93°. Two entire days only of this month were cloudy.

Mr. Boardman's friend in North Yarmouth, to whom the following letter was addressed, had, it seems, in a previous communication, made some inquiries as to the prospects of Christians of secular professions being useful to the cause of Christ in Burmah; also respecting schools, and the propriety of the missionaries publishing a history of Burmah. In answer to these inquiries, he writes as follows:

"My dear Brother Stockbridge,

"Yours of March the 20th, 1827, was received a month since. Little did I think when I was writing you before, that in two days afterwards your first born son would be

removed by death. May his early and sudden departure be richly sanctified to yourselves and your surviving children, for whom I have just offered up prayers to our Heavenly Father.

"I have laid your letter before my brethren in the mission, and they say, in reference to Christians of secular professions being useful to the mission in this place, that if good tried Christians would come and *learn the language*, they might be of essential service. Without learning the language—which, by the way, is no small labor—they could not do much, except by the encouragement they might afford the missionaries. It would be delightful to have more Christian society, but whether it would be desirable for a *family* to resign all the privileges of a Christian home for this dreadful wilderness, without the intention of learning the language, and preaching to the natives, seems to me, at least, doubtful. I would not, however, discourage any good Christian brother who feels his heart inclined to come. You cannot easily form an idea of the wretched way in which children, even of Christian parents, must be brought up in this country. No schools—no English preaching—no good example from the people around them, adapted to their age and circumstances—their parents incessantly employed among the heathen, so as to have scarcely any time to instruct their own children—and the horrid customs and language of the heathen, made more familiar to them than Christian example and Christian instruction.

"As to the history of Burmah, I fear we cannot gratify you. Desirable and fraught with benefits as the work you propose, may be, the missionaries have no time for performing it. Our hands are full, and it is by mere theft that we can get time to write letters and journals. If a few laymen were here, and should direct their labors in this way, they might do good. In that case, they must study the language.

"As to schools, we have made a beginning. We think, though we cannot yet speak with certainty, that it will require thirty dollars per year to support either a boy or a girl in the school at this place."

To his Mother.

"*Maulmein, Jan. 17th,* 1828.

"Ever dear Mother,

"We have lately had the pleasure of receiving two letters from you, one written from Cumberland, and one from New Sharon. As Sarah is most incessantly engaged in the school, and in family cares, she hopes you will not think her wanting in filial affection, if, instead of writing a separate letter, she should sign her name with that of your son.

"You will be happy to learn that we expect to-day to witness the baptism of two Burmans. A third person has requested baptism, but is now absent. Several others give us hope that they will soon follow.

"We feel deeply interested in the schools. Sarah spends all her time from breakfast till noon, with the Burman girls, besides having the charge of all the clothes of both the schools, and the provisions for the boys. On Lord's-days she spends some time in instructing them in Christianity, and occasionally converses as she is able, with Burman women on religious subjects.

"George has charge of the boys, but still spends most of his time in studying the Burman language. We hope the children thus placed under our care, will be brought to know and serve the Lord Jesus, and that they may become eminently useful to their benighted countrymen.

"But we feel the deepest solicitude for our dear little babe, whose soul is in a special sense entrusted to us. Our prayers daily ascend to the throne of grace in her behalf. Do let us know that you also remember her daily in your prayers.

"As to our dear parents, both in Salem and New Sharon, we feel comparatively at rest. We are assured they have made Christ their refuge, and that he who has received them into his gracious favor, and led them on thus far, will not forsake them at the last. We desire and pray that the days of your declining years may pass happily away in the enjoyment of his favor, whose presence gives joy even in the darkest hour. And when your earthly pilgrimage shall be ended, may you hear the Saviour's voice kindly calling you to your heavenly and eternal home. But while you

remain in the flesh, we hope and are assured you will not forget us, who so much need your intercessions. Our work is inconceivably responsible and momentous, and we are often oppressed with a consciousness of our unworthiness and want of proper qualifications for the duties of our station. Our eyes are unto the Lord, who, we hope, will give us strength and grace equal to our day.

"We continue to enjoy much mutual happiness, and feel an unabated desire to be useful to the poor heathen. You cannot easily imagine how totally dark a heathen's mind is He is as much a stranger to religious truth, as a blind man is to the distinction of colors. But when the light of divine truth begins to shine, as it is now beginning to shine on these dark minds, the darkness is dispersed, and the truth is received gladly."

Mr. Boardman has before informed us, that he was in the habit of holding daily familiar conversation with the boys of his school on religious subjects. Of this judicious measure, pursued no doubt with fidelity and much earnest prayer to God for direction and success, he was soon permitted to witness the most encouraging results. In addition to the directness of the application of truth thus personally enforced, the laying aside, on the part of the teacher, of his seeming superiority of rank and character, and the bringing of himself down to a level with his pupils, where he places them in the most easy and unembarrassed circumstances to listen to his familiar inculcation of truth, combine to render this one of the most happy and successful modes of imparting religious instruction. In a conversation of this kind, one of Mr. Boardman's scholars requested that on the next day he might read the scriptures all day, instead of attending to his usual studies. "Why," asked Mr. B. "do you wish to read the Scriptures?" "In order," said the lad, "to become a disciple." "Do you then wish to become a disciple while yet so young!" "I do, sir, because young people are exposed to death as well as others; and if I should die without becoming a disciple, I should go to hell; but if I become a disciple, I shall have nothing to fear." "Have you seen your sin?" "I have seen some of them." "What sin does your conscience charge you

with?" "I have neglected the true God, who has sustained me by night and by day, and who has fed and clothed me all my life, and I, notwithstanding, have worshipped false gods." "But you have not worshipped Guadama?" "I have not worshipped *him*, but have neglected the *true* God." He then confessed some other violations of the divine commands. On his speaking of Christ as a great benefactor, Mr. B. asked him why he should love Jesus Christ? "Because he pitied us, and laid down his life to save us from hell," was the reply.

On leaving Calcutta for Amherst, it was Mr. Boardman's happiness to become acquainted with Dr. Calender, a pious physician, who took passage in the same ship. With this gentleman he formed a most endeared Christian acquaintance, and contracted a firm and lasting friendship. During his residence at Amherst and Maulmein, this gentleman became his family physician, and by his kind and unremitted attentions greatly endeared himself to the mission family. In January Mr. Boardman's little daughter was severely afflicted with ophthalmia. After gratefully acknowledging the divine blessing on the means employed for her recovery, he thus speaks of the kindness of the doctor:

"We feel under great obligations for the assiduous attention which our dear Christian friend, Dr. Calender, has shown her. Indeed, this is only one of the instances in which we have experienced his kindness. From our first acquaintance with him in Calcutta, he has ever been ready to afford us all the assistance in his power. He attended Mrs. Boardman and our babe during their severe illness immediately after our arrival at Amherst; and in many other cases he has evinced much delight in contributing to my comfort. Although he will receive no compensation from us, we doubt not he will be rewarded at the resurrection of the just. It is a subject of deep regret to us, that his declining health obliges him soon to leave us for Scotland, his native land.

"Jan. 24. Received a formal visit from our friend and Christian brother, Dr. Calender. He leaves to-morrow. Our prayer is that the God of grace may comfort and support him in all his pilgrimage, and at last raise him to a seat of glory in the skies."

Under date of the 8th of March, Mr. Boardman thus describes a scene familiar to many who live in the interior of our own country:

"Just as we were lighting the lamps this evening, we heard the rushing of winds coming with the roar of a hurricane from the east. On running to the door, we beheld the eastern mountains, a mile from our house, all in a flame; a violent tempest was driving the fire directly towards us. The mountains for a mile or more in extent, were involved in one general blaze; and as the grass and brush-wood were thick and perfectly dry, the devouring element spread and advanced towards us with amazing rapidity. From the nature of our house, built of bamboo and leaves, we knew that should the fire reach us, all attempts to save it would be ineffectual. Our only resource would be in precipitate flight, as the house would be reduced to ashes in ten or fifteen minutes. We packed up a few clothes, and some other light articles of necessary use, and stood ready to retreat with them and with our beloved babe, from the impending danger. The darkness of the evening heightened our alarm, as we had reason to apprehend that tigers, leopards, and other wild animals, driven by the fire from their haunts, might beset our path. The fire still continued to advance till it came within a few rods of our house, when, providentially, the winds ceased and the fire subsided. The eastern horizon is still glittering with the blaze on the mountains; but unless the winds should again increase, we are out of danger. Had the fire reached our dwelling, a large portion of the village would probably have been destroyed. Thus we are again preserved when no human hand could save us.

"March 14. This morning one of the scholars in the girl's boarding school fell asleep in death. She was seven years old,—had been a slave, and had suffered much from cruel masters. She had been in the school about six or seven months, and had learned enough of the Gospel to lead her, as we trust, to a saving knowledge of Christ. She left most satisfactory evidence of having experienced true conversion. She died peacefully, and we doubt not she sleeps in Jesus.

"March 20. At sunrise, witnessed the baptism of a

young Burman, or rather a Siamese youth, twenty years old, who till lately was in midnight pagan darkness. But the Lord has been exceedingly good to him; he seems to have more knowledge of Christ and his Gospel, and more love to God, than some who have heard the Gospel for many years.

"March 23. Lord's-day. Three very respectable Burmans requested baptism, and this evening, after the Lord's supper, were examined and accepted by the church. They will probably be baptized next Lord's-day. These, with the three who have just been baptized, and one who has been examined and approved, make seven who have been admitted as candidates for the ordinance since the year commenced. May this prove to be the beginning of a powerful work of grace in this region."

In a letter to Dr. Bolles, Mr. Boardman thus announces the death of Dr. Price:

"The Lord has been pleased again to visit our missionary circle, and to remove one of our number by death. Intelligence has just reached us from Ava, that Dr. Price died there, of consumption, on the 14th ult. Particulars have not yet been received. Thus our number is again reduced, and we are called to bow in submission to the divine dispensation. May we be enabled to make a wise, practical improvement of this event. It teaches us to be diligent in business, fervent in spirit, serving the Lord.

"But how singular and inscrutable the Providence, which preserved the families of both our missionary brethren at Ava, during all their severe sufferings in their late captivity, and has since, in the space of about two years from their release, removed Mrs. Judson and Maria, and Dr. and Mrs. Price!"

The view which we have taken of the mission at Maulmein, presents the brethren there as laboring in company, in the enjoyment of much Christian and domestic comfort. The time had now come, when it seemed expedient, both to them and to the Board in America, to widen the field of their operations. Letters had been received from the Corresponding Secretary, advising them to disperse in

different directions, and to establish new stations at such distances from each other, as to admit of occasional meetings for prayer, consultation and mutual encouragement. Such locations of themselves, desirable as they were to the missionaries, and important for the purposes specified, seemed, at the present time, impracticable. Maulmein, a new town built in the jungle, was so situated that there was, in the judgment of the brethren, no other eligible spot for a missionary station within one hundred and fifty miles; unless, by fixing on some place in Martaban or Rangoon, they chose to expose themselves again to the caprice of the Burman government. Tavoy and Arracan, two important provinces, had been ceded by the Burman monarch to the English in the late treaty of peace. These two provinces, now under the English government, presented most inviting fields for missionary enterprise. The former of these, Tavoy, was at length determined on as the site for the new station, and Mr. Boardman as the person to commence the establishment. Several circumstances worthy of notice, would, we may suppose, combine to render this appointment not a little trying to his feelings. He had himself founded the station at Maulmein, and had been nearly one year laboring assiduously to improve it. He had patiently met and surmounted the obstacles attending its establishment, had endured the perils, privations and actual losses recorded in its early history, and had enjoyed the satisfaction of seeing it rising in comforts and usefulness. He had looked upon this spot as his "earthly home," as the "end of his wanderings," and we have seen with what high satisfaction he contemplated it as the field of his future labors. But what endeared the spot to his heart more than all these, was, that a good degree of religious feeling had been produced by the preaching of the Gospel to the natives, which, it was fondly hoped, would be productive of the most favorable results. Three had just been baptized, and four more were admitted as candidates for that ordinance. Besides, if he must leave Maulmein, it would be natural to suppose that he would prefer another station to one in Tavoy. It should be remembered, that his thoughts were first directed to the Burman mission, by the death of Mr. Colman, at Cox's Bazar, Arracan; that from the moment of his receiving

the intelligence of this event, his thoughts had dwelt with intense interest on that station, that his first convictions of duty were, that it was for him to fill the place of that worthy missionary, and to re-establish the mission made vacant by his death. Yet we may learn with what readiness he could forego all these considerations, when we hear him saying, "Still, we feel no reluctance at leaving when duty calls."

On the 29th of March, Mr. Boardman and his little family, in company with the young Siamese, lately baptized, the Karen, who had been admitted as a candidate for baptism, and four of the scholars belonging to the boy's school, left Maulmein for Tavoy. The next day they embarked at Amherst on board the ship which was to convey them to the place of their destination, with the hope of sailing in a few days. While lying in Amherst harbor, Mr. and Mrs. Boardman went on shore to visit the memorable hope-tree, under whose shade repose the ashes of the excellent Mrs. Ann H. Judson, the heroine of modern missions, to shed, as they supposed, the last tears of affectionate remembrance over her sleeping dust. "The grave," he remarks, "is near the bank of the river, enclosed within a wooden paling, with not a stone to tell the passing stranger who lies there.* We can seldom think of Amherst without the most painful associations. The place itself is delightful, but the events which have occurred there, are extremely painful to our recollection."

They left Amherst harbor April 1st, and arrived at Tavoy on the 9th. Mr. Boardman thus describes Tavoy:

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* We are happy in being able to state, that since the time alluded to, the pious benevolence of a few female friends, has enabled the Board to erect a neat memorial of Mrs. Judson, which has been placed at her grave, under the hope-tree in Amherst. It consists of two marble grave-stones with the following inscription:

"Erected to the memory of Ann H. Judson, wife of Adoniram Judson, Jr. Missionary of the Baptist General Convention in the United States, to the Burman Empire. She was born at Bradford, in the State of Massachusetts, North America, December 22d, 1789. She arrived, with her husband, at Rangoon, in July, 1813; and there commenced those Missionary toils, which she sustained with such Christian fortitude, decision and perseverance, amid scenes of civil commotion and personal affliction, as won for her universal respect and affection. She died at Amherst, October 24th, 1826

"The city stands on a low plain, and is regularly laid out, surrounded by a wall of brick and foss. The streets intersect each other at right angles, and the general appearance of the place and people exhibits much more of comfort and prosperity, than in the neighborhood of Maulmein. The population of the place, according to the last census, is about nine thousand, of whom about six thousand are Burmans.

"Tavoy is in latitude 13° and 4′, nearly south-east from Rangoon, and south by east from Martaban, at about one hundred and fifty miles distant from each. The city, though on a low plain, is surrounded by high mountains on three sides. Across the mountains, on the west side, it is only fifteen miles to the sea. It is nearly thirty-five miles to the mouth of the river, and twenty-one miles from the anchoring ground for ships."

On his arrival at Tavoy, Mr. B. felt less disposed to regard this as his earthly home, than when he established himself at Maulmein. He also seems to have indulged less sanguine hopes of success. His removal from that field of labor to this, and the disappointment of his hopes relative to the re-establishment of the Arracan mission, had led him to regard himself more as a stranger and a pilgrim on earth, and to follow, unhesitatingly, the dictates of divine Providence, however opposed to his inclinations. The Lord was thus preparing him for more extensive usefulness. He had now entered on a field of labor entirely new; a field which he was to occupy, not in company with his brethren, but alone and single handed. The following extract from his journal, will show with what feelings he entered upon this new station:

"On our arrival, we were very kindly received by Capt. Burney, the Civil Commissioner for the Tavoy District. What, now, is the design of Providence, in bringing us to this place; whether we are to spend our days here, or wander still further; and if we remain here for life, whether we are to toil and labor, and after all, say, 'Who hath believed our report?' or whether God is about to appear in mercy, to emancipate the Daways from the bondage of idolatry, we cannot foretell. One thing is certain, we were

brought here by the guidance of Providence. It was no favorite scheme of ours. We did not follow our own inclinations, or our own wills in coming, independently of the dictates of duty. For although we thought this an important station to be occupied, we rather chose a scene of labor in the more populous province of Arracan. Tavoy is a place which we know scarcely any thing about, except that it is inhabited by the benighted worshippers of Gaudama's shrine and images. We have come hither in simple obedience to what we could consider as nothing else than an indication of the Divine Will. Should we never have the happiness to witness a conversion among the Daways, we cannot reproach ourselves with having forced our way here against the advice of our more judicious brethren, and the apparent will of God. Here then, in obedience to the intimations of Providence, we pitch our tent; here we set up our banner; here, if it be the Lord's will, we are willing to live, and labor, and find our graves. Our Father, the pilgrim's God, be thou the guide of our youth. If thou hast any work to accomplish by us in this place, here are thy servants; employ us as thou seest best. From this day till the close of life, may we pursue no other object than that of serving our God and Redeemer."

On the 19th of April, ten days from the time of his arrival, Mr. Boardman had procured a house in the city, and having become quietly settled, had commenced public worship in the Burman language. He immediately had evidence that the Lord, in bringing him to Tavoy, had an important work to accomplish through his instrumentality. He had no sooner opened his doors for worship, than inquirers began to present themselves. A few extracts from his journal, commencing at this early date of his new mission, cannot fail to be interesting.

"April 19th. This evening, a young man named Myat Poo, attended Burman worship with us at the house, and after the service was ended, he told me he was inquiring about the true religion. He said he had lately come from Maulmein, where he had once or twice heard about our religion—that he had ever since been considering it, and was now strongly inclined to embrace it. He began, he

said, to consider while at Maulmein, but since he had seen Moung Shwayben and myself in Tavoy, he had believed. I told him not to think by becoming a Christian he would obtain worldly good. 'By no means,' said he, 'I seek not worldly good; I want to be saved. My whole past life seems to be nothing but sin against the eternal God, whom I have neither known nor served.' As we proceeded in conversation, his mind seemed more enlightened, and his feelings more excited. 'When I was at Maulmein,' said he, 'I had a little light like the dawn of day; now the sun has arisen upon me. I was blind, now I see. I feel as if I had passed into another state of existence, (i. e. transmigrated.) I am very happy.' Afterwards he added, 'As the grass and shrubbery, which in the hot season are dry and withered, instantly revive, look green and flourish when the rains begin to fall, so my mind, which has been miserable and almost dead, is now revived and happy.'* Before the evening was past, he said his mind was made up, he renounced Boodhism, and embraced Christianity; and although a sojourner here before, he now wishes to reside here permanently, that he may enjoy further instruction. I gave him a book, and desired him to consider so weighty a matter somewhat longer. He said he would, adding, 'I shall come again to-morrow.'

"April 20th. Lord's-day. About twenty Burmans came in, as they said, to hear the new teacher. I read a portion of Scripture and engaged in prayer, and made a few remarks, some of which they probably understood. Myat Poo was here most of the day, and expressed additional conviction of the truth of the Gospel.

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* This is an exceedingly expressive figure in India.

CHAPTER XII.

Historical sketch of the Karens—Their apparent readiness to receive the Gospel—Description of Tavoy with its temples and images.

The effect of Mr. Boardman's labors on the condition of the Karens, constitutes the most striking feature of his mission at Tavoy. It seems desirable, therefore, that something should here be known respecting that singular and interesting people. At the time Mr. Boardman became acquainted with them, they had no written language,* and of course no records of their origin, or of remarkable events which might have occurred among them. The subjoined historical sketch was given by Mr. Boardman, after two years extensive acquaintance with them, and contains some interesting particulars:

"It may be proper here to introduce some remarks respecting the difficulties to be encountered in Christianizing the Karens. My object in doing this, is particularly to prevent any too sanguine expectations which any of my communications may have excited in our American friends respecting their immediate conversion to God, and to show what need a missionary to them will stand in of a large share of the apostolical spirit and zeal.

"1. The Karens speak a language peculiar to themselves; a language, which has never been reduced to writing. It may not be absolutely necessary to construct a written language, into which the Bible may be translated and given them; but when we consider that they are a people spread over all the forests of Arracan, Burmah, Martaban, Tavoy, Mergui, Siam, and perhaps many other countries, it can scarcely be doubted but the giving them the Scriptures in their own language, written or printed, is one of the most feasible and hopeful of all human means to be attempted for their conversion. They are very desirous to obtain a

* Mr. Wade has since reduced their language to writing, and has been successful in teaching some of them to read.

written language, which is another circumstance in favor of giving it to them. But it will be a great work to learn their spoken language, then reduce it to writing, and afterwards translate the Scriptures into it. But there is this great advantage, there will be no false books in the language to be confuted.

"2. The Karens are divided into two great classes, or nations, as they would say; the Myeet-thos and the Myeet-khyans. I judge that in Tavoy the division is nearly equal. These two classes use two dialects so different that the one understands the other with difficulty. I imagine, however, that they think more of the difference of dialect than a foreigner would. Each class very naturally prefers its own peculiar dialect, and its own peculiarities of dress and manners. Both classes being oppressed by their heathen masters, they have more friendly intercourse with each other, than either of them has with the Burmans. Still a Myeet-tho chooses a Myeet-tho, and a Myeet-khyen a Myeet-khyen. Of the two, the latter class is much more conformed to Burman customs, than the former, and not a few of them live near the Burman villages, and have embraced the Boodhist religion. Of this description are those I have lately visited at Sieng-maw-tau, and particularly those at Toung-Byouk. None of this class have been baptized. This is probably owing partly to their prejudice in favor of Boodhism, and partly to the fact that Ro-thah-byao, who is our most active disciple, and has most frequently explained to them the Gospel, is a Myeet-tho.

"3. The Karens live very much scattered, and in places almost inaccessible to any but themselves and the wild beasts. The paths which lead to their settlements are so obscurely marked, so little trodden, and so devious in their course, that a guide is needed to conduct one from village to village, even over the best part of the way. Not unfrequently the path leads over precipices, over cliffs and dangerous declivities, along deep ravines, frequently meandering with a small streamlet for miles, which we have to cross and recross, and often to take it for our path, wading through water ancle deep for an hour or more. There are no bridges, and we often have to ford or swim over considerable streams, particularly in the rainy season; when, however, the difficulties of travelling are so great, as to render

it next to impossible. Sometimes we have to sleep in the open air in the woods, where, besides insects and reptiles, the tiger, the rhinoceros, and the wild elephant, render our situation not a little uncomfortable and dangerous. I have never met with either of these dangerous animals in the wilderness, but have very frequently seen their recent footsteps and their haunts, while others meet them. It is but seldom they do hurt, but it is in their power, and sometimes they have the disposition. And when, after having encountered so many difficulties, and endured not a little fatigue in travelling, and been exposed to so many dangers, we come to a village, we find, perhaps, but twenty or thirty houses, often only ten, and not unfrequently only one or two within a range of several miles.

"The Karens are the simplest children of nature I have ever seen. They have been compared to the aborigines of America, but they are as much inferior both in mental and physical strength, as a puny effeminate Hindoo is inferior to a sturdy Russian, or a British grenadier. Of all people in the world, the Karens, I believe, are the most timid and irresolute. And the fable, that when some superior being was dispensing written languages and books to the various nations of the earth, a surly dog came along and drove away the Karens and carried away their books, agrees better with their indolent and timid character, than half the other fables in vogue among the wise and learned Burmans do with truth or common sense. These artless people seem contented, and not unhappy in their native forests, treading the little paths their fathers trod before them. It is surprising to see how small a portion of worldly goods satisfies their wants and limits their pursuits. A box of betel, often no other than the joint of a bamboo, a little heap of rice, a bamboo basket for each member of the family to carry burdens in, a cup, a rice and a curry pot, a spinning wheel of most simple structure, a knife and an axe, a change of simple garments, a mat of leaves, half a dozen water buckets of bamboo joints, and a movable fireplace, is nearly all their frail houses contain to administer to their comfort. With these accommodations, they are more free from worldly cares, than the owners of farms and stalls, and folds, and games, and ships, and stores. Their only wordly care is to raise a little money to pay

their taxes, under which they groan. Although indolen in the extreme, they are so remote from the city, that they are, I believe, less wicked than most heathen nations. They have no hopes in a future life, and generally disdain all allegiance to the prevailing religion of the country. They are in general, as careless about the future as about the present, except those who have heard the Gospel, and those who have been encouraged by the Burmans to build kyoungs and pagodas, in the hope of avoiding in the next world, the state of hogs, and dogs, and snakes and worms. They are too idle to be quarrelsome or ambitious, and too poor to gamble, or eat, or drink to very great excess. Their minds are vacant and open for the reception of whatever contains a relish, and it is not a little gratifying to see so many of them finding that relish in religion."

Extracts from the journal, illustrative of the character of the Karens.

"May 1. Received a visit from about thirty Karens, with whom I had some conversation on religion. Their remarks confirmed the opinion I had previously entertained, that, *as a people*, the Karens are atheists in the fullest, largest sense of the word—that they acknowledge no being whatever as an object of worship. Some few of them, from their connection with Burmans, have become Boodhists. But the general mass of the people are absolutely destitute of any kind of religion whatever. They are called by Burmans, 'wild men,' because they have no written language, no religion, avoid the cities, and—somewhat like the aborigines of America—dwell in the wilderness, in mountains and valleys. They are averse to war, and, in general, are said to be a better race of people than the Burmese. One of their most common sins is intemperate drinking; and as they manufacture their own liquor, this sin is very prevalent. The people live in small villages, five, ten or fifteen miles apart, but are all linked in a sort of brotherhood. The following story, related by my visiters to-day, will show the credulity of these people, and also suggest an idea of the facility with which almost any religion, true or false, may be introduced among them.

"More than ten years ago, a man in the habit of a re-

ligious ascetic, visited one of the Karen villages several times, and preached to the people that they must abstain from the use of certain meats, such as pork, fowls, &c.— must practise certain ceremonies, and worship a book, which he left with them. He also told them there was one living and true God. About half of the villagers, who were, perhaps, thirty in all, believed the teacher and espoused his religion. When he had gone, one of the villagers, more devoted than the rest, and possessing a more retentive memory, became teacher to his brethren, and although he cannot read a word in the book which they so much venerate, and knows not even in what language it is written, he is their living oracle, and the defender of their faith. In consequence of their devotedness to their new religion, the poor villagers have suffered much persecution from their Burman neighbors and oppressors, and their lives have been put in jeopardy. The teacher has ventured out to the city only once since he embraced this religion. The persons who related the story said, that as the English were now the masters of the country, the Burmans would not dare to offer them violence, and they accordingly promised to request their teacher to bring his book and submit it to my examination. As one of the men was the chief of the village where this sect resides, I suspect I shall, before long, have an interview with the venerated man. My visiters requested me to go out to their village, and if I could not go, they begged I would allow one of the native Christians to go and explain the nature and precepts of the Christian religion. I intend to comply with their request. I gave them a tract, and they engaged to get some person to read it to them.

"May 4. Lord's-day. Upwards of thirty persons collected for worship. They gave good attention, and appeared to understand a part, at least, of what I told them. Several of them were persons who came last Lord's-day, which is encouraging. One of them was an aged female religious mendicant. She listened attentively and asked many questions.

"May 13. The messengers from the Karen teacher arrived to-day. They are all relatives of the old man, and are, probably, among the learned of his tribe. One of them reads Burman very well; a qualification which very

few Karens possess, though many of them can speak it a little. In most cases, however, I am obliged to employ the Karen Christians with me, to interpret. The messengers first exhibited their present—fourteen duck's eggs—and then delivered the following message:

"'The Karen teacher has sent us to say he is very ill, and cannot visit the English teacher at present. After the close of the rains he will come and bring his book to be examined. He desires that his relative, one of the messengers, may be allowed to remain with the English teacher two or three years, to learn the western language, that he may become a skilful expounder of the divine law. He has received the tract which the English teacher sent, and on hearing it read, he believed it heartily and wept over it. With his son, who understands Burman, he goes from house to house, and causes it to be read to the people. Several others also believe. It would afford great joy if the English teacher, or one of the Christians with him, could come out and explain the Christian Scriptures; many would believe.'

"I have conversed with my visiters at some length, and they profess firmly to believe our doctrine and to worship our God. They propose to spend three days with me, and then to return. Their village is three days' journey from Tavoy. They say my doctrine is much the same as theirs; but, I apprehend, that though their great teacher told them of an eternal God, the other things that he taught are very different from what I teach. I proposed to send out one of the Christians who are with me, as it is impossible for me to go during the rains.

"May 16. Repaired early in the morning to a neighboring tank, and administered Christian baptism to Thah-byoo, the Karen Christian, who accompanied us from Maulmein. May we often have the pleasure of witnessing such scenes. The three Karen visiters were present. They appeared to be impressed with the truth of our doctrine, and say they are resolved to worship the eternal God. I begin to feel almost persuaded to believe that there is a spark of sincerity in them, and that we shall yet see them walking in the ways of truth. They have urged Ko Thah-byoo to accompany them, and I left it with him to decide whether he will go or stay. He has

concluded to go. Perhaps God has a work for him to do among his countrymen, He is very zealous in declaring what he knows of the truth.

"The visiters say they are so persuaded that we are right, that they are willing to leave the merits of their book to my decision. If I pronounce it a bad book, they say they will burn it. They also propose to erect a large zayat, and to invite me out after the rains, when they will call the Karens together from various quarters to hear the Gospel. I have hope that God is about to do a great work among these sons of the wilderness.

"One of the Karens remains with me as a learner. The rest leave this morning. May the Lord go with them.

"May 18. Lord's-day. Fewer people than usual at worship to-day; but one person, who has attended several times before, said to the Siamese Christian, 'I can see no benefit to be derived from worshipping *a dead god*, like Gaudama; but from worshipping *the living God*, which you tell us of, some good may arise. The Burman priests preach the law of a dead god; this man, (meaning myself) the law of the living God.'

"After worship, in conversing with the school-boys, I was surprised and gratified to find that one or two of them could repeat correctly a considerable part of the remarks I made during worship. This encouraged me to hope that my discourses are not so unintelligible as I feared, and that the truth may have a salutary effect on the hearts of these youth. One of them also repeated part of an address, which I delivered at family worship, three days ago. It was truly gratifying to perceive how correctly he remembered even slight incidents and occasional allusions and references. The new Karen scholar, who is about twenty years of age, seems determined to make up by diligence and perseverance, what is wanting in soundness and acuteness of intellect.

"May 20. Ko Thah-byoo finding the rains very violent and the brooks much swelled, was obliged to abandon his plan of visiting the Karen teacher's village. He returned last evening. During his absence he met several people, to whom he spoke as he was able. Many of them heard with attention, and two of them accompanied him on his return, in order to gain further instruction. They profess

a readiness to receive the Gospel, and wish me to visit them after the rains.

"May 28. Last evening two respectable Karens, whom Ko Thah-byoo saw in his late tour, called for further instruction. They live a day's journey from Tavoy. They profess a full belief of the truth of the Gospel."

Mr. Boardman thus describes Tavoy, with its temples, pagodas and images. Like ancient Athens, the city seemed wholly given to idolatry. But faith lifts up her eye, and beholds very different scenes in prospect.

"June 2. In order to decide on the best place for building a zayat and a dwelling-house, I have lately surveyed the town, going through the length and breadth of it. My spirit has been somewhat stirred at witnessing the idolatry of the people. A priest told me the other day, that the city contains about fifty kyoungs, which are inhabited by about two hundred priests. To nearly all the kyoungs, one temple or more is attached, stored with images of Gaudama and various relics of idolatry. Some of these images are twenty feet high, built of brick, plastered and gilt throughout. Some are of wood, and many of alabaster. This beautiful stone is found in large quantities in the vicinity of Ava, and wrought by the hands of the artificer into objects of worship, and sold into various parts of the Burman empire. Some of these images are larger than the life, of one solid piece. In one of these temples I counted thirty-five images, of which about one third were alabaster. It ought, in justice, to be said of the images of Gaudama, that they are not obscene and disgusting, as many of the Hindoo images are, but though differing, in some respects, from a perfect human figure, they are neither grossly disproportioned, ugly or monstrous. In many cases, the idols, with their thrones or pedestals, are set with an immense variety of ornaments, so as to present a very dazzling appearance, especially to the eyes of an eastern idolater. The furniture of the temples, though ill-arranged, is so set off with looking-glass, gold paper, and other tinsel decorations, as to impose on ignorant persons, and excite their highest admiration. No small degree of taste (*oriental* taste, to be sure,) is also displayed about the kyoungs and pagodas. The kyoungs

are the largest buildings in the city, some of them being supported by one hundred and twenty or thirty posts, besides those connected with verandahs and stair-cases. These kyoungs, as well as the temples, are fitted up with an immense variety of images, sacred relics, &c. &c.

"The north-east corner of the city is appropriated almost exclusively to sacred edifices. Mango, jack and other fruit trees, are thickly set throughout the town, presenting the appearance of an extensive grove, with a few scattering huts; but in the north-east corner the grove becomes a forest, intersected by innumerable paved foot paths, leading to various sacred spots. Almost every object the visiter beholds—the walls, the walks, the buildings,—all exhibit marks of idolatry—emblems of the deity whom the city worships. Even many of the trees, especially of the banyan, have thrones of brick, six or eight feet square, and four or five feet high, inserted under them; and on worship days the sacred trees and thrones are loaded with lilies and other flowers offered principally by females, in hope of obtaining annihilation. The pagodas are the most prominent and expensive of all the sacred buildings. They are solid structures built of brick, and plastered. Some of them are gilt throughout, whence they are called *golden* pagodas. The largest pagoda in Tavoy is about fifty feet in diameter, and perhaps one hundred and fifty feet high. That which is most frequented is not so large. It stands on a base, somewhat elevated above the adjacent surface, and is surrounded by a row of more than forty small pagodas, about six feet high, standing on the same elevated base. In various niches round the central are small alabaster images. Both the central and the surrounding pagodas, are gilt from the summit to the base, and each one is surrounded with an umbrella of iron, which is also gilt. Attached to the umbrella of the central pagoda, is a row of small bells or jingles, which when there is even a slight breeze, keep a continual chiming. A low wall surrounds the small pagodas, outside of which are temples, pagodas of various sizes, and other appendages of pagoda worship, sacred trees or thrones, sacred bells to be rung by worshippers, and various figures of fabulous things, creatures and persons mentioned in the Burman sacred books. Around these is a high wall, within which no devout worshipper presumes to tread without

putting off his shoes. It is considered holy ground. Outside this wall are perhaps twenty zayats and a kyoung The whole occupies about an acre of ground.

"The total number of pagodas in Tavoy is immense Large and small, they probably exceed a thousand. Before leaving America, I used to pray that pagodas might be converted into Christian churches. But I did not know that they were solid monuments of brick or stone, without any cavity or internal apartments. They can become Christian churches only by being demolished and built anew.

"Besides the pagodas in town, there are vast numbers in all the surrounding regions. Almost every mountain, and hill, and rising ground, is tipped with a pagoda. The Burmans, like the worshippers of Baal, seem to delight in groves and high places. They build on high mountains and places difficult of access, that the merit of the builders and worshippers may be the greater.

"When I look at these strong holds of sin and idolatry, my sinking heart says, 'Baal's prophets are many, and I am alone; what can I do against so many?'

"But the Scriptures sustain my spirits, by assuring me, that more are they that are with us, than they that be with them. Relying on the divine promises, I can rejoice in full conviction, that ere long, the praises of our God will be sung over all these idolatrous plains, and on these mountains and hills, and the echo shall resound from hill to dale, nor die away till every vestige of idolatry shall be swept from the earth, to be seen no more for ever."

In some parts of his journal, Mr. Boardman throws out a suspicion that the friendship and good feeling of the priests with whom he had become acquainted, were only apparent, that while they professed to be pleased with his doctrines they were in heart meditating his defeat. This suspicion, it seems, was but too well founded. The circumstances hereafter recorded were trying to his faith; but they were such as the Lord saw he needed, and therefore suffered them to take place. They served to keep alive the feeling of dependence, to drive him with greater importunity to Him who giveth strength to the feeble, and to show him that though the opening of his mission in Tavoy was

extremely flattering, so far at least as regarded the Karens, he still needed the continued support of the same Almighty arm.

For several days, he had no visiters from the city. The priests whom he had met, had not called on him as they promised, and the mission premises seemed, for the time, to be deserted.

On the 13th of June he wrote as follows:

"Under an increased conviction that the priests have warned the people not to listen to my instructions, and in compliance with the repeated solicitations of the native Christians, I have at length concluded to repair an old zayat, which stands in the very best part of the town, and to spend a part of each day in conversing with such as may come in, devoting the rest of the day to the study of the language. This, on the whole, seems to be the best course. For, at present, I see none of the people of the city, am learning nothing of their peculiar dialect, which differs considerably from pure Burman, and am imparting to *them* no religious instruction. My heart aches, my very soul is grieved, at what my eyes daily behold. I can no longer forbear. The people may revile me, but be it so; it is for their good that I propose this measure. I am willing to bear their scoffs, if I may but be the instrument of imparting to them some spiritual instruction.

"Evening. I have for several days felt an unusual desire for the conversion of these people, but every thing has appeared dark and unpromising. This evening I have felt quite an unusual degree of fervor and importunity in prayer, that God would appear and work wonders among the people of this city. My spirit was grieved on thinking of their awful state; they appear to be deliberately judging themselves unworthy of everlasting life, and are daily praying for the preferable blessing of annihilation.

"June 29. Lord's-day. Six Karens, from a distance of three days' journey, arrived last evening. They stated that those of their brethren who had been sent to me by the Karen teacher, were travelling from village to village, showing and reading the book I had given them, and that many people had embraced the Gospel. Though they had not seen those persons, yet having heard of them and of me

they had come, they said, to see my face, and to hear the law from my mouth. They propose to spend two days and then to return. Two respectable persons from town, natives of Rangoon, were also at worship to-day. Whether they will listen further or not is uncertain.

"June 30. A zayat is nearly completed, and I propose to sit in it the beginning of the month; and my prayer is that God in infinite mercy may make it a bethel, that I may be assisted by divine grace to recommend the dear Saviour in such a way that multitudes shall love and obey him. *O Lord, revive thy work; in the midst of the years make known, in wrath remember mercy.*"

From the spirit which breathes through the preceding extracts we can hardly fail to discover the true state of Mr. Boardman's religious feeling. It will be pleasant, however, to turn aside for a moment from the view of temples, and idols, and dark-minded pagans, and hear him speak distinctly on this subject.

"My religious enjoyment has of late been quite unusual I have great satisfaction in thinking that heaven will consist in similar enjoyments, only they will be unending and inconceivably more holy and excellent than those I now possess. My mind is much occupied on divine things, and much in prayer to God for this people. My thoughts are continually employed about them, how I shall address them, how I may best persuade them, and how I can most successfully recommend to them Christ and his Gospel. In prayer, I feel a degree of fervor quite unusual with me. Sometimes I feel a rising hope that God is about to display his grace. May his name soon be glorified here. Night and day, sleeping and waking, my thoughts are upon this people. When shall the Sun of Righteousness arise, to enlighten this dark corner of the earth!

"The past has been one of the happiest weeks I have enjoyed for several months. I have felt more joy in thinking of God and his infinite perfections, his moral excellences, his precious promises, and his unparalleled compassion for sinners, than all the world, in all its glory, can afford. O how delightful to think, *to be assured*, that the Gospel will spread over the whole world, and that the name of Jesus will be as ointment poured forth, among all nations

Yes, even idolatrous Burmah shall become a scene for the display of the divine glories. But while I have felt an unusual degree of reliance on the divine promises, I have also felt an unusual sense of my own weakness and incompetency to perform the great work before me. How precious is that promise, 'My strength shall be perfect in thy weakness.'"

The following extract of a letter from Mrs. Boardman and addressed to his parents, while it corroborates the statements made in his journal of the strength and ardor of his desires to be useful to the people of Tavoy, bears honorable testimony also to some other religious feelings characteristic of the man.

"We are now, my dear parents, separated from our missionary associates, and all religious society whatever. We have come to a station unoccupied before by Christian teachers, and feel that our responsibilities are greater than ever. Weak, sinful and ignorant, what can we do here without the help of God! This city seems wholly given to idolatry. Here are more than 200 priests, who devote their whole time, talents, learning and influence, to the interest of the religion of Gaudama. What can we do against such a torrent of error. We feel that of ourselves we can do nothing, but our hope is in the Rock of Ages. The promises of God support our fainting spirits under every discouragement.

"The dialect used by this people is very different from pure Burman. The men here can most of them speak and understand the Burman, but this is not the case with the women. This we regret exceedingly, as it will require some time to make ourselves so familiar with their dialect, as to be able to hold conversation with them on religion. I have with me no female Christian.

"I think I have never known my dear husband to feel more for the poor heathen than of late. He enters upon public labors with much fear and trembling; yet I am assured that he has hope in God for success, and in him alone. He has Burman worship with the boys of the school, and with the two native Christians, every evening. Pray much for us. Without the spirit of the Lord, all our efforts will be in vain."

CHAPTER XIII.

Uncourteous demeanor of a few natives — Interesting case of a Chinese youth — Hopeful conversions and baptisms — Mr. Boardman's method of spending the Sabbath.

The prospects of the mission at this station were now becoming increasingly encouraging. The spirit of inquiry had gone abroad both among the Karens and the people of Tavoy. But there were some things, of almost daily occurrence, which served to keep alive, in the breasts of our missionaries, the feeling of humble dependence on God. Instances of arrogance like the following, must be extremely painful to the feelings of the enlightened Christian, who has sacrificed all he holds dear on earth to do good to the souls of those who thus oppose him. They are not, however, without their use even to him. While they disclose the darkness, the pride, the self-conceit and the blind devotion of the heathen to their religion, they serve also as trials of his faith and patience, and discover to him feelings within his own heart, which, perhaps, might not otherwise have been revealed.

One of the circumstances alluded to, is thus mentioned in the journal:

"While conversing with some persons, who seemed to listen with attention, a high spirited man came in and said to me, 'You know but very little. You ought to read more of our books. I want you to give diligence to make yourself acquainted with our sacred writings; then you would know something.' I acquiesced, saying, 'I know but little of the books you mention; but I am endeavoring every day to add to my stock of knowledge.' 'Yes,' he replied, 'you have read such and such books'—meaning those which he had heard me say I had read—'but the matter is not clearly stated in them. I want you to read *such* and *such* books; then you will not condemn what you do not know. It was with some difficulty that I could *rule my spirit*, on this occasion; for though I knew I was greatly ignorant of

their sacred books, I did not much like the dogmatical style in which his sentiments were delivered. I told him, that it was my intention to study the books which he named, but had already learned enough of them to know a few things, which he, and all the Burmans believed; such as that their God was a sinner, that he died, that he was annihilated, and that, of course, he could do nothing. 'That,' he replied, 'is all true; but I want you to read the books, and then you will come to the light.' In reply, I remarked, that if I did come to the light, I could not worship a dead God, an annihilated God. I then asked him if he had read *our* books. 'How can I read your books? I don't know that you have any.' I then gave him a tract, but confess, and record it to my shame, that through the perturbation of the moment, I did not give it with a becoming spirit, nor with prayer that it might be blessed. He read a little, threw down the tract, and with a haughty air walked off; taking all my hearers along with him. I felt sad, self-condemned, and my heart was humbled in me. I retired immediately to my private room, and prayed for the pardon of my own sins, and for the salvation of his soul.

"July 1st. Moung Bo, a Burman, has lately, and especially to-day, expressed to me some doubts respecting the religion of Gaudama. He is a man of good understanding, and of great powers of speech; is extensively acquainted with the Pali, or sacred language of the Boodhists, and has worn the yellow cloth, that is, been a priest, several years.

"July 2d. Ko Moung called and spent a few hours at the zayat. He seemed captivated by my description of heaven. 'All the Burmans,' he said, 'pray for annihilation as the chief good; but if there is a place of everlasting happiness, without the intermixture of misery, it is preferable to annihilation. I must see you again.'

July 4th. In the afternoon, as I was conversing with a man who seemed attentive, a priest passed by, and looking up with a sullen countenance, said to the man, 'What are you there for?' 'Listening,' said the terrified hearer. Soon after this the zayat was nearly full. Some opposed, some went off in sullen silence, some inquired, and one or two seemed to be on my side.

"July 6th Lord's day. In the morning, had Burman

worship at the house, and went to the zayat at 2 o'clock P. M. A crowd soon collected. Many priests passed by, frowning most indignantly. My 'high spirited friend' was present, and, before the whole assembly of perhaps forty persons, repeated nearly the same things respecting his sacred *books*, as before. I was prepared for it, however, and answered him mildly. He soon became quiet.

"Moung Bo, mentioned July 1st, came in, and declared before all present, that he was determined to embrace the new religion. He had been reading the Christian books, and had conversed with me, and he was now determined to cleave to the Gospel. Some were angry, some mocked, some were astonished. 'It is no small thing,' I remarked, 'to renounce the religion of one's ancestors, and to embrace the Gospel. Such a step should not be taken without due examination. Can you adhere to Christ through life? He is no disciple who believes to-day and denies to-morrow. Do you think you can endure to be reviled, cursed, persecuted, calumniated, disowned by your countrymen, your neighbors, and even by your relations? Can you endure *death* for Christ's sake?' He replied, 'I have examined, and my mind is decided. I will no longer worship the pagodas or the images; and if my countrymen, my neighbors, my relations revile me, let them revile; if they will kill me, let them kill. I shall go to God and be with Jesus for ever. The present life is short, the future is eternal.' 'Then you are willing,' said I, 'that this assembly, and myself, and even the all-seeing God, should bear witness against you, if you should ever go back.' 'I am,' was his reply. The people were so urgent in their inquiries and opposition, that I could not leave till dark.

July 7. Early this morning, Moung Bo came to the house, and I had an hour's conversation with him. I tried to sound him to the bottom of his heart—told him not to expect me to confer on him the least possible advantage—reminded him, that if he should join us, he must expect scorn and reproach. He calmly said, 'I fear them not, I am afraid of hell; but I put my trust in the Lord Jesus Christ, in hope that when this short life is over, I may enjoy everlasting peace with him in heaven.' I inquired whether he attached any merit to his former strictness in keeping the law of Gaudama. He replied, that as the re-

.igion of Gaudama was false, so all who observed it got to themselves only sin and demerit, and that his sins were innumerable. Whether he is sincere in all this, a future day will disclose.

"At the zayat, I had about forty persons, among whom was an old man, who had been a priest several years. With him I had a long and deliberate discussion in the hearing of the rest. He frankly acknowledged he could not answer my arguments, and that if what I stated of Christ's doctrine and practice was *true*, he thought it preferable to Boodhism. He promised to examine the subject further. Ko Moung was at the zayat nearly all day, and seems to have acquired an attachment to me. He enjoys my remarks, and expresses a pleasure when the people cannot answer my arguments. He said he wished to go to America with me. I said, 'There is a better country than America.' And when he perceived I meant the heavenly, 'Oh,' said he, 'I want to go with you most of all to that happy place.'

"In the afternoon Moung Bo came in, and again avowed himself a disciple. He was more modest and cautious than formerly. Another person accompanied him, who seems disposed to embrace the Christian doctrine; but his case is doubtful. As they both expressed a disposition to embrace the truth, one of the assembly, who, when alone with me, had spoken favorably of Christ, was so enraged, that he broke out in severe reproof of Moung Bo before all, saying, 'I think it folly and madness to renounce the religion of your fathers, just because a foreigner comes and attempts to propagate a new religion. Think a little before you take such a step. It is no mark of a wise man to dishonor his ancestors, by declaring that they were all in error.' Moung Bo calmly replied that he was not acting without consideration—he knew what he was doing—his great inquiry was, not what his ancestors believed, but what was *true*. This he wished to embrace, whether his ancestors embraced it or not. His reprover then left the zayat.

"July 8. After considerable conversation, I had the pleasure of an hour's candid discussion with a respectable and learned old gentleman, who had been a priest; and I have some hope that he felt the force of truth. He ac-

knowledged that Gaudama did not keep the law of love, enjoined in the New Testament. This gave me an opportunity to dwell somewhat largely on the meekness, compassion and love of Christ; and I feel persuaded, from the experience of yesterday, as well as to-day, that there is no subject on which I can touch their hearts so quickly, as by leading them to the cross of the compassionate, dying Redeemer.

"July 10. Moung Bo called at the house this morning, and expressed a deep sense of his sinfulness and inability to save himself, or even to do any thing in point of meriting salvation. When I unfolded to him the Christian doctrine of loving our neighbor as ourselves, he said, 'There is not a Burman who keeps that law. Even Gaudama did not keep it. O, how excellent it is!' I begin to hope that divine grace has reached this man's heart. He is a good scholar, and it is said there is not his equal for eloquence in Tavoy. Should he be truly converted, we may hope God has designs of mercy to execute through his instrumentality.

"July 11. After repairing to the zayat, Moung Bo again boldly engaged in recommending the Gospel to about twenty persons. Shortly after, a young man came in, who, on entering the zayat several days ago, had given me much encouragement. He appears thoughtful and remarkably guileless.

"A respectable young Chinese, named Kee Keang, entered the zayat, and said he wanted to learn the English language more perfectly. He professed to believe in the true God, and in Jesus Christ. I supposed it was a mere pretence, but requested him to call at my house in the morning, when I would converse more fully with him.

"July 12. The young Chinese came this morning according to appointment, and in answer to my questions, he related the following account of himself. He left China at the age of eleven years, in company with his father and elder brother, in whose employment he has lived at Penang, Sinepore and Malacca. At one of these places, he met with a young man from Madras, who taught him to read English, and gave him a part of the Bible. It was the Old Testament, from Genesis to Proverbs. The young man used sometimes to pray with him, and to speak

to him about Christ. The young man, he said, had the appearance of a Portuguese, but whether he was a Roman Catholic, or not, he cannot tell. From the Bible, he learned something about the true God and Saviour; and for two or three years, he has forsaken the worship of images, and worshipped only the living God. His father is now dead, and his brother, knowing him to be a Christian, has refused to employ him. He had, for some time past, felt it his duty to be baptized, and thought of going to Penang for the purpose, not knowing that I was a missionary and could administer the ordinance. His object in studying English is, that he may better understand the Scriptures. He reads tolerably well, but says he does not understand all he reads. His countrymen call him a fool for being so much more anxious to study English than Chinese. He appears to have read the Scriptures carefully, as he gave me a very consistent account of what he considered to be its fundamental doctrines. He professes to believe from his heart, and desires to be baptized. When I reminded him, that should he be baptized, his countrymen would persecute, and perhaps kill him, he said, at first, 'They will not know it.' I told him, if he lived according to the Gospel, they could not help knowing it. 'Well then,' he replied, 'Let them persecute me, let them kill me. They cannot injure my soul. I fear God, but I do not fear man. The present state is but momentary, the future is eternal.' 'How,' I inquired, 'would you feel in your heart towards your persecutors?' 'I could not hate them,' he replied, 'for the same God that made me made them also, they are my brethren. I should beg of God the forgiveness of their sins, as well as my own.' I inquired, if he thought his sins were many. 'Very many.' 'Would it be just in God,' I continued, 'to send you to hell on account of your sins?' 'Certainly, he cannot do wrong.' I asked him which he would choose, to be a rich man, or go to heaven? He, supposing I inquired if he would be rich in heaven, said, 'Not *rich*, but *holy*, like God. I hope to see God and enjoy him.' On my repeating my inquiry, he said, he only wanted enough to eat and wear—he had no desire to be rich. 'Are you aware,' said I, 'that God is a witness to all you say, and knows the thoughts of your heart?' 'I am, I dare not lie before him.'

Our conversation lasted several hours; and I feel constrained to say, that so far as seriousness, words, meekness of demeanor and outward appearances in general are concerned, he gave most ample evidence of true piety. But I must see him more, and make further inquiries about him, before I can think of baptizing him.

"July 13. Lord's-day. In teaching Christian duties and doctrines to the boys of the school, I have taken particular pains to inculcate the sentiment, that neither the practice of the one, nor the belief of the other, can be real, or will be acceptable to God, without a radical change of heart. And I am sure they distinctly understand, that a new heart is essentially requisite to any right action whatever. But, contrary to the apprehensions of many persons, this sentiment, so early and so firmly fixed in their minds, does not hinder their praying in secret, or reading the Scriptures, or attending to any of those things commonly called the means of grace. They are not unfrequently overheard praying, and repeating portions of Scripture at the midnight hour. That I might know whether they pray with sense and propriety, I have to-day listened, and heard, with satisfaction, the two oldest in succession.

Mr. Boardman here repeats, as accurately as he was able, the substance of each of these prayers. So far as sentiment is concerned, they seem to be the effusions of pious hearts. The eternity, the immutability and other perfections of God, are first acknowledged in apparently profound adoration. An acknowledgment of sin, especially the sin of idolatry, follows, with supplication for pardon and sanctification through the blood of Christ. Intercession for their wretched countrymen, desire for further instruction in divine things, and thanksgivings for their blessings and privileges, mingle with the prayers. They are such as, if understood, would be listened to in any Christian congregation with interest, and bear ample testimony, that the instructions of their indefatigable teacher had not been in vain.

"July 17. Ko Moung was present, and listened attentively to all that was said. Moung Youk, an Ava man, appears to relish the Gospel a little. He told *me* he was in

suspense; but he afterwards told Moung Shway-bwen, the Siamese Christian, that he wished to be my disciple.

"July 18. Not having heard any thing from Moung Bo for several days, I sent to know where he was, and learned he was confined at home with illness. But being a little better, he came to the house, and his conversation gave me additional evidence of the truth of his conversion. Moung Youk, the Ava man, was present all the afternoon, and said to me as we parted, 'I shall probably join you soon.'

"July 20. Lord's-day. Moung Bo and Moung Youk came to the house early in the morning, and appeared well. The latter said he wished to attach himself to me for life. He professes a great fondness for hearing about Christ and his salvation."

The same inquirer was with Mr. Boardman at the zayat on the 21st, and accompanied him to the house to join in the evening worship in Burman. He was also present on the 22d, and gave additional evidence of true conversion. On the 23d, Moung Bo publicly avowed his faith in Christ. On the 24th, a visiter, who entered the zayat the day preceding, professed his decided belief of the Gospel. On his return home, Mr. B. found several Karens waiting for instruction. They had heard of him, and came on purpose to converse with him.

"July 27. A good number of young persons listened to the Gospel to-day. Towards evening, we had the pleasure of receiving a parcel of letters from Bengal and America. It is now a long time since we have before had letters from home. We hope more parcels are on the way, as we understand a vessel has been stranded in the river, which contains a box for us.

"July 28. Towards evening, a friend brought us a parcel containing letters from our friends; also magazines and heralds. He had picked them up on the beach, near the wreck of the vessel mentioned yesterday. Some of them were so torn, and soaked with salt water, that we have not been able to decipher a single line. But we could recognise the hand-writing of our dear parents, brothers and sisters.

"July 29. Ko-Thah-byoo, the Karen Christian, who went out five days ago to visit a Karen village, returned to-day; and says all the people of the village listened to his words.

"July 30. Several persons visited me, among whom was Ko Moung, who still seems to halt between two opinions. He makes no considerable progress, and I fear he is still in the gall of bitterness and in the bonds of iniquity. But still there is little hope; his mind is not at rest; he cannot go back; he dare not go forward. He wants to go to heaven, not in Christ's, but in Gaudama's way. His good sense is on our side, and his feelings are half at least with us. But Satan and all his emissaries are dissuading him from embracing the truth, and I greatly fear they will prevail. O, may He, who is stronger than the strong man armed, enter in, and take entire possession of his soul

"July 31st. The young Chinese called this morning, and declared more fully than ever, his belief of the Gospel, and his desire to receive baptism as soon as I am willing to administer it. I have lately made considerable inquiry respecting him, and have uniformly obtained a good report of his conduct. In order to try his motives, I proposed several questions, but in no case did he betray any thing wrong. I said, 'you are poor and without a situation: if you are baptized, your countrymen will hate and deride you, and perhaps no one else will employ you.' 'Then,' he replied, 'God will take care of me.' 'Perhaps,' said I, 'Mr. ——, with whom you wish to find employment, will not care to engage a man who has been baptized. He may repulse you on account of your profession.' 'Let him do so,' was his modest, but firm and prompt reply. 'Why,' I inquired, 'do you wish to be baptized?' 'Because Christ has commanded it.' Many similar questions were put to him, which he answered in a manner equally satisfactory. On being asked when he wished to be baptized, he replied, 'to-day, or to-morrow, as you please; only I wish to be baptized before long.'

"Afternoon. Moung Bo, whose absence for a week had occasioned me much anxiety, called, and after assigning satisfactory reasons for his long absence, requested the privilege of being baptized on the next Lord's-day. I have examined him frequently and closely, and feel satisfied that

he is a converted man. He is universally reviled by people and priests. But he bears it patiently, and says he can pray for his persecutors. He thinks several persons with whom he has conversed appear to relish the Gospel. Two, in particular, believe it fully.

"Among my hearers were Ko Moung, an old gentleman, who asked many pertinent questions, and evinced an unusual interest in all that was said. I could not leave the zayat till dark, and heard the old man say as he was leaving, that he had many other inquiries to make. May the Lord enlighten his mind and change his heart.

"The evidence in favor of the young Chinese and Moung Bo, is so satisfactory, that I propose to baptize them on the ensuing Lord's-day.

"August 1, 1828. Another interview with the Chinese youth so often mentioned in the journal for July. Every interview with him strengthens the conviction that he is a new man.

"At the zayat, had thirty or forty hearers, some of whom listened attentively and received portions of our Scriptures."

Mr. Boardman thus describes a baptismal scene. Such scenes must be peculiarly cheering to the spirits of a faithful missionary. The seals thus set to his ministry, the trophies thus won to Christ from the midst of pagan darkness and idolatry, must be invaluable in his esteem. They serve to sustain him amid toils and perils, reproach and insult.

"August 3. Lord's-day. Having repeatedly examined Moung Bo, and Kee Keang, the two persons who applied for baptism last month, we could not, consistent with our feelings of duty, defer their case any longer; and this day has been fixed on for administering the ordinance. Accordingly, after worship, a little band of us, passing through that part of the town most sacred to Guadama, bent our way among pagodas, temples and kyoungs,— alike unheeded and unheeding,— and entering the high pagoda road, we passed on till we came to the baptismal tank. Near the tank was a tall pagoda, pointing its gilded summit to the skies. It being Burman as well as Christian worship-day, the multitudes were gathered

around to pay their devotions to the gilded shrines. In that tank, under the shadow of that pagoda, and in sight of their former companions, who now gazed with mingled astonishment and malice, the two young disciples solemnly renounced their vain idols, and put on the Lord Jesus Christ by a public profession of his name. O, it was a joyful, memorable occasion. Some of the heavenly host, I doubt not, gazed on the sight with approbation; and He who promised to be in the midst of two or three, assembled in his name, was, I trust, in the midst of us.

"August 7. Had the unspeakable pleasure of hearing from America by letters and magazines. Bless the Lord, O my soul, for the news of the prosperity of the Redeemer's kingdom in our beloved native land.

"Moung Bo came and told how happy he was, although persecuted in every quarter. Many listening hearers at the zayat. There seems to be a shaking among these dry bones.

"August 8. This morning received the joyful intelligence of the effusion of the Holy Spirit at Maulmein. In the afternoon had a very solemn congregation at the zayat. Yesterday and to-day are among the most pleasant of my life; and certainly, the most encouraging, as respects usefulness among the heathen. O that the shower of grace which has begun to fall at Maulmein, may soon reach Tavoy. I seem to see the day dawning. *Rise, thou Sun of Righteousness, with healing in thy wings.*

"August 10. Lord's-day. After worship with the native Christians in the morning, went to the zayat, where we had an attentive congregation. Two persons in particular, profess to be convinced that the Gospel is true, and begged for Christian books. After tea had Burman worship as usual. Two Karens from the jungle were present. It is proposed to commence to-morrow, at sunrise, a daily devotional exercise, at which the Burman Christians and the school boys are to meet me at the house. May the Lord vouchsafe to us his gracious presence.

"August 12. Two persons who had before visited the zayat, and received portions of the sacred Scriptures, came again to day, and afforded encouraging signs of an *inquiring*, if I may not say, of a *believing* mind.

"To-day, one of the native Christians, finding a book

which he had written with much care, torn to pieces, 'his mind,' to use his own expression, 'rose' to an unwarrantable pitch. Being engaged at the time, I knew nothing of the affair, till he had left the house. Soon as I was discharged, the poor penitent came and related the whole story to me. He was so ashamed of his anger that he could not look me in the face. This only made me love him the more. He is generally of a most humble and quiet spirit. I doubt not God has forgiven him; but he cannot forgive himself. Several hours after, he said to me, 'My mind is still hot, on account of my sin.' On my telling him God would show mercy to those who confess and forsake their sins, he seemed relieved."

The following is a description of the manner in which Mr. Boardman usually observed the Sabbath.

"Aug. 17th. Lord's-day evening. The past may, perhaps, be considered a fair specimen of the manner of our spending the Sabbath. At 6 o'clock we have Burman worship with the Christians and the school. After this, till breakfast, at 8, we spend the time in retirement and English reading. The scholars, meanwhile, are taught the catechism by a Burman Christian. After family worship and breakfast, Mrs. B. and myself, with the Chinese Christian, have worship, and a printed sermon is read. At the same time, the Burman Christians hold a prayer-meeting with the school, in an adjoining room. After this, public worship in Burman, and catechising the boys. At 2 o'clock, P. M. I go to the zayat, and remain there till dark. After tea, Burman family worship, when one of the native Christians prays. From 8 till 10 o'clock, read the Scriptures, perform evening devotions, &c. &c. Mrs. Boardman is engaged in the afternoon and evening in family cares, and in giving religious instruction to the scholars and domestics. To-day, while I was catechising the boys in the hall, the Burmans were holding a religious meeting in the west verandah, and the Chinese Christian explaining the Gospel to a company of his countryman in the east verandah of our house. One of the Chinese has become so far enlightened as to refuse to worship images, by which he has lost his situation. But he says, 'God will take care of me'

"Aug. 20th and 21st. Many Chinese came to converse with Ke Keang on religion. Moung Shway-Ken, the young man mentioned on the 11th July, called at the house. He has experienced opposition for listening to me, and has sought relief by laboring out of town for a month. During all this time he has been thinking of the Gospel, and is *almost* persuaded to be a Christian.

"Aug. 22d. Moung Shway-Bwen relates the circumstance of a very respectable Burman calling at the zayat and professing a conviction of the truth of the Gospel. He first heard the truth from Moung Bo, ten days ago, and has since been constantly employed in considering it. He professes to be a decided believer.

"Aug. 24th. One of my hearers at worship to-day, was Moung Shway-Kyah, a respectable and intelligent young man, mentioned in the journal for July 7th, as accompanying Moung Bo, and thinking like him. He now professes a firm attachment to the Gospel, and we have reason to hope he is sincere.

"Six Chinese came to-day to converse with Ke Keang. It appears that ten or twelve persons are in the habit of visiting him almost daily, at his lodgings, to converse respecting the Gospel. These circumstances, together with a letter I have recently perused, from a friend in Singapore, encourage me to hope, that the Holy Spirit is about to be poured out on 'the dispersed' of this interesting people.

"Aug. 26th. About a month since, an interesting young Karen was found by Ko-thah-byoo, in the niche of a pagoda, where he had been fasting for two days. Knowing only the religion of Gaudama, which he had heard from the Burmans, he had embraced it so far as to practice this austerity, in hope of obtaining a great reward in a future state. Our Karen Christian explained to him the folly of fasting as practised by the Burmans, and invited the young man to our house, where he paid a very serious attention to religious instruction. After learning the way of the Lord more perfectly, he took a Christian book and returned to his native forest. Our prayers accompanied him. We all remarked something peculiarly amiable and interesting in his appearance. I have often wished to have him live with me, in hopes he might become truly pious and a herald of the Gospel. Yesterday he returned to us, with three

of his relations, to receive further instructions. After conversing with me for some time, and attending Burman worship with us, he went to Ko-thah-byoo's apartment, where I heard them talking of the Gospel till near midnight; and at break of day, this morning, the conversation was renewed. This afternoon he expressed a desire to live with me, that he might learn more fully the great doctrines of Revelation. On my inquiring how long he would be willing to stay for this purpose, he replied, 'Ten or twelve years, till I can learn fully about God and Christ. Many of the Karens will also come.' He says he wishes no longer to worship heaps of brick—pagodas—but to know and serve the everlasting and true God.

"Attended the funeral of a Chinese, who had become a Boodhist, and had expended 15,000 rupees in erecting and gilding pagodas in this place. When will Christians do as liberally for the true God.

"Aug. 27th. After evening worship in Burman, the Karen Christian having related the adventures of the day, said to me, 'There is one subject on which I wish to wait your decision: I wish you would write to America for more teachers to be sent out.' The same subject had rested with much weight on my own mind nearly all the day. We are in very great need of at least two additional missionaries in the province of Tavoy.

"Aug. 30th to 31st. We are not left wholly without encouragement. Our school is in a more flourishing state than at any former period; and one of the boys seems somewhat impressed with divine things. Many Karens have heard the Gospel, and profess to believe it; and we hope that during the last two months, since the zayat was opened, one or two persons have been savingly converted. Several others appear to be inquiring, and the Gospel has been heard, and the Scriptures read, by several hundred persons. God's word will not return to him void. In the divine promises alone, our hopes are fixed and firm. Whatever of good may have been, or may hereafter be done, should be wholly ascribed to the agency of the Holy Spirit. To that blessed Agent's care I commit the interests of truth in this place, and again adopt the language of the praying prophet, 'O Lord, revive thy work; in the midst of the years make known; in wrath remember mercy.'"

CHAPTER XIV.

Plan of enlarged operations in the department of native schools—The deified book of the Karens.

Impressed with the rational belief that a knowledge of the useful sciences was an important means of raising the intellectual character of the heathen from its depressed and bewildered state, a prominent object with Mr. Boardman, both at Maulmein and Tavoy, was the establishment of native schools. As these schools would be under his immediate direction, they would also afford him a convenient opportunity for imparting religious instruction, without which, a knowledge of the sciences would be of comparatively little avail. But his own pecuniary resources did not at this time admit of any extended plan of operations in this department of his labors. Under these circumstances, it must have been peculiarly cheering to his heart to become acquainted with the gentleman named in the following letter, who so readily seconded his object, and so liberally contributed to its support.

It will be seen by the subjoined communications, that Mr. Boardman had devised liberal things for Burmah. Had he lived to carry his noble plans into execution, very important benefits would undoubtedly have followed.

Letter to Dr. Bolles.

Tavoy, Sept. 8, 1828.

"Dear Sir,

"A few days since I had an interview with A. D. Maingay, Esq. civil commissioner for these provinces, when, after expressing a deep interest in native schools, he generously authorized me to draw on him monthly, for fifty Madras rupees, to establish and support a boy's day school, for the English and Burman languages, and the more familiar and useful sciences. Such a school has since been opened, and nineteen scholars are now successfully pursuing their studies. One of these scholars is Moung Shway

Bwen, the young Siamese Christian; four others, formerly belonged to the boys' boarding school; the rest are Burman, Chinese, and Tavoy boys. One third of the day they study Burman with Moung Shway Bwen; the other two thirds they study English with L. Ke Keang, the Chinese Christian. After paying the wages of these two teachers, there will remain of the fifty rupees, I hope, enough to defray all the incidental expenses of the school: such as books, stationary, school-room, &c.

"Soon as L. Ke Keang began to teach English, the school received a new impulse. Several applications have been made for admission, and considerable additions are daily expected. Many of the parents, particularly the Chinese, have *requested* that their sons may be taught the principles of the Christian religion.

"It is a very happy circumstance that both the teachers are devoted Christians. The boys are daily called together at sunrise, when I read the Scriptures and pray with them in Burman.

"Moung Shway Bwen has become a boarder, and two of the boys from town have also been admitted to the boarding school, which increases the number to seven. These are more fully taught the Christian religion, and are under our entire inspection and control.

"We have endeavored, by a most rigid economy, to reduce the expenses of the boarding school, and are in hopes we shall be able to support a boy for twenty dollars a year, perhaps for less, if the number should be considerably increased. I am happy to add, that the superintendence of both schools, under the present arrangement, does not require more of my time than that of the boarding school alone, before this arrangement was made. I hope, before long, to submit to you a digested plan of enlarged operation in the department of boys' schools. The enterprise of the American churches will, I trust, as usual, be found equal to every reasonable demand upon them, for an object so important as that of raising the cramped and depressed, but powerful intellect of the Burmese youth, to a general knowledge of moral and religious truth. Let us enjoy a constant remembrance in your prayers, and the prayers of the American churches, that a divine blessing may abundantly rest on us in all our attempts to instruct this degraded, but dear people."

The following is the "digested plan of enlarged operations in the department of boys' schools," just alluded to, and was soon after transmitted to the Secretary, Dr. Bolles. It is inserted here that it may be seen in connection with the preceding.

"*Tavoy, Sept.* 29, 1828.

"Dear Sir,

"In a letter of the 8th inst. I gave you some account of the boys' school under our care. In this letter I propose to lay before you a plan for more extended operations in this department of missionary work. It seems highly important that our views and plans should not be confined to the present time, or to the present scene of our labors. We are not to forget that we are *missionaries to Burmah*, and though God, by a mysterious but wise providence, has permitted us for the present to be in a measure expelled from the heart of the Burman empire, yet we are to look with a watchful and hopeful eye for the first opening that presents itself to return and enter again on missionary labor within the territories now subject to the monarch of Ava. In the mean time it becomes us, like the Jews when driven from their own country, to seek the peace of the cities where we dwell, and to be making preparations for a return. Of these preparations, we should consider the subjection of these ceded provinces to the reign of Christ, as the most important. Should the Gospel gain a firm hold here, it will be comparatively easy to introduce it into the Burman empire. It accordingly becomes us to preach the Gospel, disseminate the Scriptures and religious tracts, and to establish schools in those provinces, not only for the benefit of the people here, but that we may be prepared ere long to re-enter Burmah with greater strength and surer hopes of success. Omitting for the present any remarks on the other parts of our duty, allow me to suggest *a plan for a wider range of operations in the department of native schools.*

"From a village about fifteen miles above this city to another about thirty miles below, is a regular chain of villages on both sides of the Tavoy river. The population of the different villages varies from fifty to three or four hundred souls. The aggregate population, exclusive of those of the city, is about 18,000 In these villages there are

but few kyoungs, and the boys are growing up in a great degree ignorant of even that knowledge which Burman priests can impart. It is my wish to see schools established throughout these two chains of villages, as well as in the city. My plan, in substance, is this; Let the day-school which is now opened under the auspices of the local government, be under the careful superintendence of a missionary, and be considered a *central school*, where young men shall be taught in such branches as shall qualify them to become teachers in village schools. As fast as suitable and well disposed youths are qualified, let them be employed as school-masters in different villages. Thus, in a few years, an indefinite number of village schools may be supplied with teachers trained up under our own inspection. Each of these schools would cost from ten to fifteen rupees per month. If this plan is commenced soon, I am encouraged to hope the government would lend its patronage. Out of the village schools, the more promising boys may be selected, and sent to the central school for a more thorough education. Let the books used be such as will tend to elevate and enlarge the mind, inform the understanding, eradicate previously imbibed errors, and lay the foundation for a superstructure of Christian instruction. Let a self-denying missionary undertake the business of superintending these schools, and of preaching in the different villages; let him bend all his energies to effect a total reformation in moral and religious instruction throughout the villages. Here it should be mentioned, that on the east side of the river, a few miles back from the Daway villages, is a corresponding chain of Karen settlements. In these settlements are more than two thousand souls, who have no books, no written language, no object of worship, no religion; but are expecting a religion will soon be given them. Already a large number have heard the Gospel, and appear disposed to embrace it. Let an itinerating missionary visit their settlements, give them a written language, establish schools, and with the help of Karens now in the boarding school, furnish some elementary books preparatory to the translation of the Scriptures into their language. Meanwhile he can preach to them in Burman, and Karens who understand Burman can interpret to the people. Under a divine blessing, without which nothing can be done successfully, we may hope for

great and happy results from such a system of operations Nor is Tavoy alone to be benefited. Not only the provinces of Yay and Amherst on the north, and Merquin on the south, but Arracan and Pagu, and ultimately, Burmah Proper, we may reasonably hope will partake of the benefit, and become scenes of similar operations. It should also be mentioned that Tavoy is near the borders of Siam, to which country the Board will, we trust, be ere long sending missionaries.* Thus Siamese, Daways, Karens, Taliengs, Burmans, Arracanese, and Chinese will probably send their sons to our schools; and it is not too much to hope that some of the boys on their return home, will take with them the Gospel, not printed on paper alone, but engraven on their hearts. Especially may we hope for this from those who enjoy the additional advantages of the boarding school. Nor should the Burman Chinese boys of whom we have now a number in the school, be forgotten. These boys are generally more intelligent and efficient than the common Burman boys, and as they will speak both English and Burman, and in some instances Chinese, we may hope, should divine grace be imparted, that some of them will become heralds of salvation, not only to the Burmese, but to the numerous Chinese population who are dispersed through the Burman dominions.

"It will be readily seen, that in order to carry this plan into effect, an additional missionary is immediately needed; and I take the liberty to add, that I very much need an associate to live in Tavoy, and divide with me the multiplied and arduous labors now pressing upon me.

"Some may inquire whether the Burman boys are not generally taught to read and write at the kyoungs, and whether it is needful to spend missionary time and money in teaching what the priests would teach without such expense. In reply to the inquiry I remark, that it is but a small thing to learn to read and write as the boys at the kyoungs are taught. Six months' instruction at our schools would enable a boy to read the Burman language well; so that the expense after that time is not incurred in teaching

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* Mr. Jones, a missionary of this board, is now in Bankock, the commercial capital of Siam.

boys what the priests would teach them, but in teaching them *better* things. In what are the boys at the kyoungs instructed? They are regularly taught to be idolaters. From the day of their admission as pupils, till their course of study is completed, which is several years, they are taught nothing but error. The whole system of Burman geography and astronomy, as well as of morals and religion, is but one tissue of error, and the kyoungs are the theological seminaries where these errors are inculcated. The Burmans have scarcely an idea of any thing but deserts and the ocean, beyond Hindostan and Ceylon, on the west, while China is the utmost limits on the east, and Penang on the south. The young pupil's first lesson is a sort of te deum to Guadama, and is followed by a succession of similar lessons during the whole term of their literary course. The Burmans have no books into which the vagaries of Guadama's theological hypotheses are not intermingled. While the boys are learning to read at the kyoungs, they are continually required to practise the rites of idolatry; and from the time they are able to read till they leave the schools, they are continually employed in committing to memory and reducing to practice the instructions of their atheistical leader. These evils can be corrected only by a subversion of the present system of education, and the introduction of such books as will direct the youthful intellect into the right channel. It is not enough to explode the dreams of Gaudama; the youthful mind must be fed with wholesome knowledge. Besides, the instruction afforded at the kyoungs, miserable and injurious as it is, is sought by comparatively few. Of the whole population of Tavoy district, *not one person in a hundred* is engaged in the pursuit of learning. Probably not more than one person in ten can read or understand Burman books.

"I now submit the subject to the consideration of the Board. If any thing is to be done, it should be done soon, as the government of the place are now deliberating on the best plan to be adopted in order to encourage a wider diffusion of knowledge.

"With sentiments of much respect and esteem, I am dear sir, yours in the service of the Gospel.

GEORGE D. BOARDMAN.

In his plans for the improvement of the Burman youth, Mr. B. was promptly seconded by his amiable companion, who felt no less than himself, that an important object would be gained by imparting to the degraded females right notions of the Creator and his works. In relation to this subject he remarks, "Mrs. Boardman is about opening a boarding school for girls; but as yet we can furnish no details on this subject. As her heart is much set on the object of drawing forth the hidden and smothered intellects of the poor Burman females, and of raising them to the knowledge of God and salvation, of which they are most perfectly ignorant, I have no doubt her endeavors will prove eminently useful."

This plan of enlarged operations in the department of native schools, was afterwards submitted to the General Convention of the Baptist denomination in the United States, held at Philadelphia, April 29, 1829. The committee to whom was referred the consideration of the Burman mission, brought in a report replete with encouragement and hope. In noticing the plan proposed, they say, "The plan submitted by Mr. Boardman, for the establishment of native schools, is wise and judicious. It requires no argument to prove, that the most likely way to the demolition of the abominable idolatries which enfetter the souls of the heathen, is the introduction of rational and Christian education among the rising generation. We, therefore, earnestly recommend the adoption of the plan, as far as may be compatible with the means at hand."

The story related in the following extract, though perfectly familiar to many into whose hands this work may fall, is invested with circumstances, which will always give to the perusal a lively interest. The verbal relation of it, by one who has so often and so forcibly pleaded the cause of foreign missions, has sent a thrill of sympathy to their hearts, and the ocular demonstration of the principal fact which it records in relation to the DEIFIED BOOK OF THE KARENS, has deeply and solemnly impressed them with the extreme ignorance and credulity of that deluded people. Surely the rocks and the mountains among which they roam are covered with thick darkness. But that darkness is beginning to be dispelled; the Sun of Righteousness has arisen on their forests; the voice of prayer and praise

is heard among their native hills; and the blessed effulgence of truth will spread, we trust, till these wild men of the wilderness shall walk in the light of life.

The story is thus related by Mr. Boardman in his journal.

"On returning from the zayat, I found my house thronged with Karens, and was informed that the Karen teacher had arrived with his much venerated book. After tea, I called them up, and inquired what they wished for. The teacher stood forward and said, 'My lord, your humble servants have come from the wilderness, to lay at your lordship's feet a certain book, and to inquire of your lordship whether it is good or bad, true or false. We, Karens, your humble servants, are an ignorant race of people, we have no books, no written language, we know nothing of God or his law. When this book was given us, we were charged to worship it, which we have done for twelve years. But we knew nothing of its contents, not so much as in what language it is written. We have heard of the Gospel of Jesus Christ, and are persuaded of its truth, and we wish to know if this book contains the doctrine of that Gospel. We are persuaded that your lordship can easily settle the question,' and teach us the true way of becoming happy.' I requested them to produce the book, when the old man opened a large basket, and having removed fold after fold of wrappers, he handed me an old tattered duodecimo volume. It was none other than the 'Book of Common Prayer with the Psalms,' published at Oxford, England. 'It is a good book,' said I, 'but it is not good to worship it. You must worship the God it reveals.' We spent the evening instructing these simple foresters in some of the first principles of the Gospel. They listened with much attention; but the old teacher, who it seems, is a kind of sorcerer, appeared disappointed at the thought, that he had obtained no claim to heaven by worshipping the book so many years.

"Sept. 9, 1828. The Karens left us for their native forest. It was a source of regret to us all, that Ko-thah-byoo was not present to facilitate our intercourse by interpreting for us. Just before leaving, the old sorcerer put on his jogar's

dress, given him, he said, nearly twenty years ago, and assumed some self-important airs, so that one of our native Christians felt it his duty to administer a gentle reproof, and told him there was no good in wearing such a dress, and advised him to lay it aside altogether. 'If,' said the sorcerer, 'God will not be pleased with this dress, I am ready to send it afloat on yonder stream.' He then presented his reprover with his wand, saying he had no further use for it."

Mr. Boardman was afterwards informed that the teacher, on his way home, tore his jogar's dress in pieces, and threw it into a brook. What a rebuke is this to the selfishness of too many professing Christians, who refuse to relinquish habits, the practice of which, it is most evident, is offensive to God. On the evening of the same date, he wrote as follows:

"For several days past, we have observed a happy change in the largest of our boarding scholars. He has been more sedate in his deportment, more attentive to study, and has often been heard in the night, and at break of day, praying alone. He reads the Scriptures much of the time, and in a few instances has been heard recommending the Gospel to his school-mates and to the heathen; and once he has spoken to me of his own accord on the subject of religion. This evening he has conversed with me somewhat freely, and I hope God is about visiting his soul in mercy. I was speaking of my intention to visit the Karen settlements, when he said, 'I should like to accompany you, sir.' 'Were you a believer in the Gospel yourself,' said I, 'it might be well for you to go; but as long as you are an unbeliever, you cannot profitably recommend the Gospel to others.' 'I do believe the Gospel,' he replied, 'with my heart, and I pity the poor Karens, and want to tell them of the Saviour. For the last nine or ten days, I have been thinking of my former bad condition and my ill deserts; I have felt persuaded that if I die in unbelief I must sink to hell, where there is no deliverance. I see my past sins and follies and repent of them. I have no hope but in Jesus Christ, who died to save lost sinners. His mercy is very great,

in not only delivering from hell, but in imparting endless bliss in heaven. O, how great is his grace. He did not spare his own life, but laid it down for us.' When I reminded him of the danger of self-deception, and its dreadful consequences he said, 'If we fail in this one thing, the failure is immense. As to gold, or silver, or worldly riches, they last but a moment; but the pains of hell and the joys of heaven are interminable. Repentance in hell may be pungent, but it will be unavailing. *Now* is the time to repent, that we may be saved.' On my inquiring whether he thought he could keep the law of supreme love to God, and of love to man, he said, 'Of myself, I can do nothing at all. If Christ grant me his grace, I can fulfil the will of God.' He said many other things of an encouraging nature.

"Sept. 13. An interesting, intelligent and amiable young man, who has visited me several times, and taken some portions of Scripture, called again to-day, and gave me some reasons to hope that a work of grace has begun in his heart. He wishes to study the English language, that he may understand the Scriptures better.

"Sept. 19. Moung Yay, who on several former occasions has visited the zayat, and urged me to study the Burman books, called again this afternoon; and though less insolent than usual, he could not leave without expressing his regret that I had not learned the THADAH-SHUTSOUNG,* and then uttered the usual adage, *Thadah-ma-tat-tsah-ma-tat;* that is, not to understand the Pali grammar, is not to understand books. I told him I intented to study the *Thadah*, and proposed to pay him if he would teach it to me. 'Ah,' said he, 'I am incapable; I have not studied it myself.' On further inquiry, I found there was not a person in Tavoy qualified to teach me the book, which he declared must be studied, before I could preach to the Burmans. This, however, it was evident, was only a plea to get rid of attending to the Gospel.

"Sept. 30. Moung Oo-lah, the interesting young man mentioned on the 13th instant, called at the zayat. Divine light seems to be gaining admission into his mind;

* That is, eight parts of speech, a Pali Grammar, the acquisition of which is the highest attainment in knowledge.

and, to use his own words, he begins to believe the Gospel, but is unable, of himself, to distinguish truth from error. I was much pleased with his childlike spirit, and directed him to several passages of Scripture, where we are taught to distrust our own reasonings, and to ask wisdom of God. He seemed much affected at the thought of God's enlightening the mind, and changing the heart.

Oct. 1, 1828. This is the season of the year for several general festivals, and the people are so much engaged in adorning their kyoungs and pagodas, and in attending to the instructions of their priests, that our zayat is almost deserted. But our trust is in the Lord, who, in his own time, will vindicate his cause.

"Oct. 8. Several persons at the zayat, among whom was a learned man, with whom I had considerable conversation. He has obtained a little knowledge of the Gospel, and seldom opposes; but still he says he prefers annihilation to heaven.

"Oct. 9. Ko-thah-byoo returned from the Karen villages, where he has spent the last ten days in making known the Gospel to his countrymen. The Karen teacher, or rather conjurer, mentioned in former journals, came with him and appeared somewhat tamed and in his right mind. He now says he will practice no more jogar's tricks and ceremonies, but will, from the heart, worship the eternal God and his Son, Jesus Christ.

"Oct. 22. Impressed with a sense of our own sins, and our need of quickening grace, and the importance of a revival of religion among us, our little church, consisting of six in all, observed this day as a season of humiliation, fasting and prayer. We hope it has not been in vain. Fervent prayers were offered up by all the brethren, some in English, and some in the Burman language. May the Lord graciously condescend to hear our supplications.

"Oct. 28. Conversing with a Daway to-day, I inquired which were the better people, the Daway's, with Gaudama's religion, or the Karens with no religion at all. He decided in favor of the Karens. Boodhism has many excellent precepts, but as fear and hope are the only passions to which it appeals, it is destitute of life and energy, and is incompetent to produce good men. It tells of no condescending, bleeding, dying love. It points to no expiring Saviour

No love is kindled up in the heart by the exhibition of a 'greater love.' Religion with a Boodhist is a mere bargain with his own interest. Sin is not sinful, only as it involves the sinner in suffering; in like manner, goodness is not good, only as it has its reward. The Boodhist has no God to please or to offend, and his own interest is all the motive that acts upon him. This self-interest, powerful as it is in many cases, cannot restrain a man from the present indulgence of a depraved inclination, by the fear of a distant evil, or the hope of a distant good. These remarks are confirmed by the state of morals here, supposing even Boodhism to be the true test of morality. Where we see the city wholly given up to idolatry, and yet negligent of the morality which their own idolatry prescribes, we feel that our work is indeed hard. But the same divine energy which gave life to the bones in Ezekiel's vision, can raise up an exceeding great army in this place to glorify his name.

"Oct. 29. Moung Boke, a learned Burman, has recently made me frequent visits; and though he is haughty, self-sufficient, and sometimes disrespectful in his manner, I have some little hope that he is *considering*. To-day he made some pertinent and serious inquiries about prayer. On leaving me he said, when he should be at leisure he would attend more constantly on my instructions, and read our books. I fear that convenient time will never come.

"Nov. 12. Ko-thah-byoo returned from another tour to the Karen villages, with ten of his countrymen, several of whom profess to have become converts to Christ. One of the more promising is the chieftain before mentioned.

"Nov. 14. Two of the Karens have expressed their determination to live according to the Gospel, and solicited further instruction preparatory to being baptized.

"Moung Boke, the learned man mentioned October 29, came and spent an hour with me. He has lost none of his roughness or self-importance. Still he gives me a little hope that he feels some uneasiness about his state. He inquired more about prayer, and manifested considerable interest in the question whether God will hear the prayer of Burmans. He said he had two minds. I told him, that, according to the Apostle James, such a man was 'unstable in all his ways.' He acknowledged that James was right. After leaving the zayat, I heard him say to himself as he walked away, 'these words are all good words.'

"Nov. 23. Ko-Moung after an absence of two or three months, came into the zayat this afternoon. He says he has been out of town. He has made no proficiency since I last saw him, but keeps up his old story, 'I dare not reject your words, neither dare I set at nought all that my ancestors and the wise men and priests have believed and taught.' 'If,' said I, 'you should set one of your feet in one boat, and the other in another, and those boats should separate, you would surely sink between them.' He said he understood me, but that it was hard to give up Gaudama. 'If,' replied I, 'you were drowning in the ocean, and a plank should float near you, you would seize upon it. But if the plank, being insufficient to support you, was sinking under you, and a good safe boat should be sent to relieve you, would you not quit the plank and take to the boat?' He smiled, and said it was fine reasoning. This man always admires instruction, but never puts it in practice.

"Nov. 30. Moung Boke came again. He is one of the most crusty, crabbed, dogmatical, captious old men I have ever seen. Hard, cold, and moveless as a pillar of stone, he is not affected by any of the considerations that can be urged upon him. Coarse and slovenly in his personal appearance, abrupt and uncourteous in his address, he possesses not a single quality to win or to please. Still he hangs about me, and I sometimes think he feels convinced that the truth is on our side. He seldom opposes; and as seldom acknowledges any thing, but says he comes to *hear*. When he does oppose, it is with his characteristic bluntness.

"Dec. 4, 1828. Received notice, that in one month we must remove from the house we now occupy. We must of course erect one of our own,—sorry to leave my favorite work to build houses.

"Dec. 8. A large number of Karens came, and desired me to go out with them to their villages. But as they are not all prepared to receive my intended visit, and as I am very much engaged in building, and, besides, am not quite well, I have prevailed on them to wait another month."

On the 9th of the month, Mr. Boardman experienced the first of those alarming symptoms of disease,—an expectoration of blood,—which are the almost certain precursors of

approaching dissolution. We feel a reluctance at being thus early arrested in our anticipations of his future success as a missionary. The first discharges of blood were rather copious, and continued through the day; though he expressed some doubts as to the source whence they proceeded, whether from the lungs or from the throat. They ceased, however, soon after, and on the 11th he remarks, "I am again as well as usual. I desire to bless God for afflicting and restoring mercies."

"Dec. 11. Ko-thah-byoo accompanied his Karen friends in a third tour to their villages in the wilderness. Before leaving me, Moung So, the chieftain, professed to be a decided Christian, and we have some reason to hope his profession is sincere.

"Dec. 31. Our house, which we began on the 9th inst. is nearly finished, and we intended to remove into it tomorrow. But on remembering that it is customary with many good people in America to spend new year's day in a religious manner, we concluded to defer our removal another day, that we might unite with our dear friends in our native land in their devotional exercises."

In the following letter addressed to his parents, Mr Boardman among other things, contrasts the circumstances of ministers in America with those of the missionary in heathen lands.

"Very dear Parents,

"On the 27th of July, we had the pleasure of receiving your letters of May, 1827, and in two days from that time had the additional pleasure of receiving those written in October. A few days afterwards, we were, through the mercy of our Heavenly Father, made the joyful parents of a little son.

"As to our work among the heathen, we feel that we must plant, and water our planting with tears. God alone can give the harvest. Of ourselves we can do nothing. We are often ashamed and confounded under a sense of our inadequacy to the great work before us, and wonder that God should deign to employ such unworthy means in accomplishing his great designs of love and mercy to the heathen. We regard it as our greatest privilege to spend

and be spent in this cause; but we want to enjoy more daily communion with God in order to the acceptableness of our services, and to the animated and cheerful endurance of the discouragements connected with our station. "My leanness, my leanness,' is the almost daily language of my heart. But Christ strengthens us a little, and we urge on our way. Heaven is a word which sounds inexpressibly sweet to our ears. Rest! rest from sin and impurity, in a view of God and the Lamb that shall change us entirely into the same image; these are the things we want.

"As to outward trials we have no disposition to complain. We can endure the burning suns of India,—can subsist on a diet to which we were wholly unaccustomed in early life, —can be separated from Christian society and the dear friends we most tenderly love; we can submit to many things which to persons engaged in other pursuits would be deemed hardships; we can endure toil, and fatigue, and sufferings, without complaining; but we are pained to see so many heathen urging their way on to perdition without knowing whither they are bound. To us, a life of inactivity and unprofitableness seems more to be deprecated, than one of fatigue and suffering in the cause of our divine Master. A sense of our responsibility sometimes fills our hearts with solemn dread. We are situated among a people, where there is not more than one missionary to thirty thousand souls. People in America have all learned something of the Gospel; they have seen it exemplified in the lives of the pious; they are literally trained up in the knowledge of God Not so with the people among whom we live. They know not the simplest rudiments of the Gospel, have never seen it exemplified, and have not the most distant idea of a God, who made and governs the world. A pastor in America has the co-operation of the officers of the church, and of other active and efficient members, whose counsel he can take in cases of emergency. Many also of his people can give a word of exhortation,— engage in prayer, and conduct the devotions in social worship. Many too are actively engaged in Sabbath school instruction, and various other means of promoting the spiritual interest of his congregation. The missionary here has no such helps. He has no officers in his church on whom to depend,— none to exhort, to engage in public prayer, to conduct the

services at social meetings, and to impart religious instruction to the rising generation. His most able and best informed church members, if he have any, are but novices in religion, and need his constant care and nursing. The pastor in America has brethren in the ministry near at hand, whose assistance and advice he may easily obtain. But the missionary sees no Christian's face perhaps for months, and however great his trials, he may mourn over them alone. Were the large congregations in America to sink down to the state of ours in this place, Jeremiah's lamentations would not be mournful enough to express the sorrows of the pastor's heart."

In a letter to the Corresponding Secretary, he thus speaks of some of the peculiar discouragements attending his labors at Tavoy.

"In all our operations here, we have one serious impediment, of which I have taken but little notice in my journal. The language spoken by the Daways, especially the women, differs so materially from pure Burman, that many Burmans, who have resided in Tavoy ten or fifteen years, have told me that they could not speak it, or even understand it when spoken by others. It is a peculiar dialect, not to be found in any books, and can be learned only by accurate attention to words and sounds as uttered by Tavoy people. This circumstance renders it almost impossible to speak to some classes of persons, especially to females.

"Another discouraging circumstance is the entire want of principle among the people. Though Boodhists by profession, and very zealous on worship and festival days, they are notoriously addicted to drunkenness, falsehood, opium-smoking, gambling, cock-fighting, buffalo-baiting, and their kindred vices, all which are not prohibited in their own sacred books. Their consciences, by such constant violations, become defiled and hardened. Besides, several persons who first encouraged us to hope that they were under some serious impressions of truth, have turned out to be bad men, and on finding that I discountenanced their pernicious habits, they left us altogether. Our only trust is in God. Our heart's desire and prayer is, that he will appear and revive his work."

In addition to the above discouragements, he had experienced others still more severe. One of the native converts, who had given satisfactory evidence of piety, and had received the sacrament, became guilty of immoral conduct, and was afterwards excluded from their little church. This, to Mr. B. was like the cutting off of his right hand. He thus speaks of it: "For some time past the conduct of Moung Bo has given us pain. We are now called to sorrow over those, who, till lately, have given us uniform pleasure. The evidence that he had been indulging in sins covertly from the first, was so satisfactory, that we found it necessary to exclude him from our little church. How painful was the stroke to us all! O, who can tell the agonies we have this evening felt! These are a missionary's trials, and we expected to experience such things. May God sanctify them to us."

In view of these disheartening circumstances, we are not surprised when we hear him holding the following plaintive language:

"It is now several months since I began to preach the Gospel publicly in this place. A large number of people attended at first, and gave me some encouragement to hope they would become true converts. But when the novelty of the subject ceased, and curiosity was gratified, and especially when the priests saw the tendency of the Gospel to subvert idolatry, the people left me. The Gospel is now known in some small degree by many in Tavoy, and is known only to be despised and neglected. The zayat is nearly deserted; many who once offered us some encouragement, have fallen off like blighted blossoms, and we are left to trust entirely to the promises of God. I scarcely know a single outward circumstance suited to encourage us. Every thing looks dark and unpromising. How long affairs will remain so, is known only to Him in whose name we trust. We are not required to *convert* the heathen, but to *preach the Gospel to them*, and God, in his own time and way, will bestow converting grace. We feel deeply impressed with our own helplessness and insufficiency. But if God has a work for us to do here, we are willing and waiting to execute his commands. We have no other object on earth to accomplish but to serve God and our fellow

men. For this, and we trust, for this alone, do we desire our hitherto unprofitable lives to be protracted. Yes, we are willing to spend our life, whether it be long or short, in this service.

"At present none come to the house, or to the zayat for instruction. The ways of our little Zion truly mourn because few come to her solemn feasts. Lord, wilt thou not revive us again, that thy people may rejoice in thee? If these troubles serve truly to humble us, and make us feel our entire dependence on God, they will not have been sent in vain.

"The great confusion we are in at present, being just on the point of removing to our new habitation, prevents my making such reflections in my journal as the close of the year would seem to suggest and demand. I cannot, however, suppress our conviction of the importance of our looking more constantly to God for grace to qualify us for our work, and for success to attend our efforts. We have been, of late, more deeply impressed than ever, with the necessity of our being entirely engaged, both body and soul, in our work. At the same time, we are fully aware that God alone can give us success in our toils. But this circumstance, instead of discouraging us, should only excite our zeal in labor, and our importunity in prayer."

In tracing Mr. Boardman's movements thus far, we see nothing deserving of censure, but much to admire and imitate. If his success had not been quite equal to his expectations, it was such as ought certainly to have afforded, and probably did afford encouragement in relation to the future. The prospects which opened upon him with so much promise, on his entrance into Tavoy, had indeed become a little obscured by the madness of the heathen upon their idols, their refusal to receive religious instruction, and by the apostasy of some who had avowed themselves the disciples of Christ. These things were calculated to operate as discouragements, and to try the strength of his Christian graces; they composed a part of the preparatory discipline by which God was fitting him for more extensive usefulness Brighter and better days were in reserve for him, as to the success of his enterprise, and he hailed them, as we shall hereafter learn, with devout gratitude to God.

While he was thus toiling alone at Tavoy, not indeed without considerable success, but in the midst of opposition and discouragement, his brethren at Maulmein were enjoying a season of refreshing from the presence of the Lord, the fruits of which served greatly to encourage their hearts, as well as to awaken a deeper and more general interest in the American churches. Up to the twentieth of May, a number had given evidence of piety, six of whom had been baptized, five males and one female. Among those baptized were two who gave pleasing evidence that God had called them to testify the Gospel of his grace to their benighted countrymen. Several others who had not been baptized, were hopefully pious.

CHAPTER XV

Mr. Boardman's first tour into the Karen jungle—Baptisms—Visit to the prison in Tavoy—Execution of a Bandit.

On the 2d of Jan. 1829, Mr. Boardman with his family removed into the house which he had erected for himself on a site best calculated to facilitate his intercourse with the people of Tavoy. Having become quietly settled again in his own habitation, he resumed his labors with fresh ardor. Towards the close of the month, two Karens, who had travelled several days' journey with the expectation of finding him at some of their settlements, on being disappointed, came three days' journey further to see him at the mission premises, and to receive his instructions. One of them was from the province of Mergui. He informed Mr. Boardman that the Karens in Tavoy, Mergui, and Tenasserim, had heard of him and were desirous to receive his instruction. Soon after, several others arrived from the eastern settlements. They stated to him that the people in those places were anxiously waiting his arrival among them. A number of them had some time previously expressed a desire to be baptized, but had been advised to defer the ordinance for a season, that they might become better acquainted with the nature of that sacrament, and with the general principles of the Gospel.

The following is a sketch of his first tour to the Karen villages:

"Feb. 5th. Having committed my beloved family, the little church, and the schools, to the care of an ever kind and watchful Providence, I set out this morning on my long expected visit to the Karens. Besides myself, the company consists of Ko-thah-byoo, and another Karen, who professes to believe in Christ, two of the largest boys in the school, and a Malabar man who serves as cook. We left home at 9 o'clock, A. M. and directed our course eastward towards Tshick-koo, the village of Moung So. For the first two hours and a half, we passed along a winding foot-

path, over hills and rice-fields, with here and there a little hamlet, or a single hut, and almost as often a pagoda on the summit of a hill or cliff. In this region, almost every conspicuous point of land, promontory, cliff and peak, is tipped with a pagoda. At noon we entered into the thick jungle of bamboos, and pursued our way, a little relieved by the shade from the scorching rays of a tropical sun. Soon after we met a company of men sent by the governor of the city, to await the arrival of a large party of Taleings and Karens, with elephants, from Bankock, the capital of Siam; for narrow, unfrequented, and untrodden, as our pathway was, it was the high road between Siam and Tavoy. At two o'clock, we were overtaken with a heavy shower, for which we were quite unprepared, this being the driest and hottest season of the year. A considerable part of our baggage was wet, but, providentially, my papers and books, consisting of a Bible, Brainerd's Memoirs, and a few portions of Scripture were preserved. At four o'clock, after ascending a steep hill by a path entirely paved with bricks, we came in sight of a pagoda, perched on the tip of a ragged cliff. On ascending by a ladder the lower story of the pagoda, I cast my eyes down, and almost directly under my feet lay a large sheet of water, blackened by a countless number of small fish. On inquiry, I learned that the priests having pronounced them sacred to the pagoda, and having imprecated the most dreadful curses, such as leprosy, fever, death and hell, on all who shall presume to take them, the Daways and Karens not only leave them to multiply and fill the waters, but deem it an act of merit to feed them with rice and fruits; and offerings which they have so long been accustomed to receive from passing travellers and worshippers at the pagoda, have made them familiar with the sight of man, and taught them to regard him as their friend; and like their patrons, the priests, they wait to receive tribute from all that pass. Their boldness on our passing, cost one of them his life, and furnished us a good repast for the evening. One of our company, not fearing the wrath nor the curses of the priests, struck a spear into the water, which transfixed one of the fattest of them.

"At five o'clock, we encamped, having travelled about eighteen miles. As there was no house in the region, we

were obliged to lodge in the open air, which cost us another drenching, much more complete than that we received in the afternoon. While we were taking our food, a heavy black cloud arose in the east, accompanied with lightning; and the increasingly loud peals of thunder admonished us to provide ourselves a shelter. But before we could collect suitable materials, the rain began to pour down in torrents, and we exposed our persons to the peltings of the shower, rather than our books and remaining dry clothes. Having covered these with leaves, we took patiently what fell upon us. Some lay down on the wet, cold ground, without a covering, and sleep soon made them insensible to the severity of the storm. Others kindled a fire and gathered around it, waiting for the rain to cease. This afforded us some opportunity for spiritual conversation, after which one of the company engaged in prayer. During the day, I had been affected with the thought of my unworthiness to be employed in carrying the tidings of salvation, even to the wild men of the wilderness, and had appropriated to myself the language of Moses, 'If thy presence go not with us, carry us not up hence.' With these sentiments, after imploring a divine blessing on my absent family, and the church, and our present undertaking, I prepared for rest. At midnight the rain ceased, the stars shone forth, and I lay down and rested in quiet until the morning.

"Feb. 6. Rose early, and felt truly grateful that we had been so much refreshed, and had been preserved from illness, and from the tigers and wild elephants which infest this forest. After breakfast and worship, we proceeded on our journey. We soon began to meet detached parts of the company from Siam, and as they had never seen a white man before, some of them were a little startled at meeting me. In one case, an alarm was struck, as a warning to the people to be on their guard. At noon we began to pass the high range of mountains, which separates the Karen settlements from the Daway villages. The ascent was extremely difficult and fatiguing, as our route lay mostly over cliffs and precipices, often also across large streams, which run through the defiles in the mountains, and formed the way-marks of our path. The banks on each side rose mountains high, and shut out from our

view the whole surrounding scenery. Spent with hunger and fatigue, at four o'clock we left the mountains, and having passed several remains of old stockades, erected by the Burmese to prevent the incursions of the Siamese, we were so happy, at six o'clock, as to descry at a litle distance a miserable hut, the first abode of man we had seen since yesterday noon. It was occupied by two or three families of Karens, but soon as we reached it, the hospitable people gave up their own rooms to us, spread a mat for my bed and a bamboo for my pillow. I threw myself upon these, and soon forgot that my bed was hard. Seldom, if ever in my life, have I been so much fatigued. Our hosts soon set before us a good plate of rice, on which we fed with thankful hearts. After worship, in which our hosts united with us, we lay down and slept.

"Feb. 7. At eleven o'clock we reached the village of Moung Pyee, the chief man of the largest district of Karens in the province of Tavoy. But as he had been ill for several weeks, and had removed to another place, no preparation had been made to receive us, and we passed on, thinking that on our return, we might find some of the people in readiness to assemble and hear the Gospel. At noon we met a younger brother of Moung So, and several others, who, hearing of our approach, had come out to welcome us, and assist in conveying our baggage. At this, I 'thanked God and took courage,' judging that the people felt interested in our visit. After refreshing ourselves, and receiving much hospitality at a village called Ky-wai-thah-khoung, we proceeded, and through the kindness and preserving care of our Heavenly Father, at three o'clock we arrived in safety, at Tshick-kar, the village of Moung So.

"This is the utmost eastern limit of our journey, and, indeed, of the settlements this side of Siam. Here we found a very convenient zayat erected for our accommodation, and large enough for the whole village, consisting of sixty or seventy persons. The people soon began to assemble, and showed us all the kindness in their power; bringing us presents of fowls, ducks' eggs, yams, fish, plantains, various sorts of rice, and every thing which the village could furnish. Their countenances beamed with joy at seeing us, and they said, 'Ah, you have come at

last; we have long been wishing to see you.' Moung So, ill as he was with a fever, soon came and continued day and night with us in the zayat. In the evening about thirty persons assembled, and I addressed them from John iii. 16. 'God so loved the world,' &c. They listened attentively, and many of them spent the whole night in the zayat with me. Moung So, Moung Kyah and Moung Kyah's father-in-law, in particular, seemed perfectly delighted, and gave the profoundest attention to the words both of myself, and of Ko-thah-Byoo, who interpreted, in Karen, as much of my discourse as he could recollect. By this means, the women and others who did not understand Burman, were enabled to hear, in their own language, the wonderful works of God.

"Feb. 8. Lord's-day. Early in the morning, people of both sexes and all ages, about fifty in number, came with presents. After breakfast, I addressed them from Acts xvi. 31; 'Believe on the Lord Jesus Christ, and thou shalt be saved.' After I had done speaking, while Ko-thah-byoo was interpreting in Karen, I took up Brainerd's Memoirs, and felt condemned and humbled, from the consciousness that I had so little fervor of devotion, so little spiritual-mindedness, so little, in fine, of all those qualifications required in a missionary to the heathen. Still, I felt that I had a little compassion for the poor Karens, and some ardent desires for their conversion. Lord, increase my faith, my love, my zeal for thy glory, and for the salvation of sinners.

"At noon preached from Matthew; 'Come unto me, all ye that labor and are heavy laden,' &c. About fifty persons were present, and the attention was better than in the morning. The people seemed to understand and relish the word spoken. During the afternoon the people dispersed, and I had some pleasure in retirement and prayer. The words of the Apostle, 'receive with *meekness* the *ingrafted* word, which is *able* to save your souls,' were very comforting to me. In the evening preached again to the usual congregation, on love to God and our neighbor. The people paid respectful attention, and seemed unwilling to leave the place. Fatigued now with the labors of the day, I prepared for rest; but just as I was about to retire, five persons came forward and declared

their faith in Christ, and their desire to be baptized. The names of three of them were Moung So, Moung Kyah and Moung Kyah's father-in-law. They had, several months previous, requested baptism, and although they gave some evidence of piety, it was thought best to defer the administration of the ordinance till I should visit them. Their appearance and conduct since I came among them, has strengthened my hope respecting them. Of the other two, one was Apyah-thee, the old sorcerer, who had been the depositary of the book, mentioned in former journals. The fifth was a disciple of the old man; his name is Shauoung. Of the two last, I have many fears, but concluded to suspend judgment respecting them all till morning.

"Feb. 9. The people assembled early. Endeavored to decide on the proper course to be pursued in relation to the applicants for baptism. After much deliberation and prayer, I thought best to defer the ordinance. At nine o'clock, addressed the people from Paul's discourse on Mars' Hill. The consciences of not a few gave testimony, we hope, in favor of divine truth. The attention was close and solemn. Before services were ended, messengers arrived to inform us that a zayat was ready, and the people waiting to receive us at the small village where we refreshed ourselves on the day of our arrival at this place. As we had finished our business at Tshick-koo, I promised the messengers I would come to their village early to-morrow morning, and spend the day with them. With this arrangement they seemed much pleased. May the Lord be with us there, as we trust he has been with us here. Had a comfortable season this morning in prayer for myself, my dear family, the church, the schools, and the cause of Christ in general. In the evening discoursed to the people from the decalogue, together with the spiritual comment on it given by our Lord. Much interest was manifested by all, and at the close, many inquired to know how they could remember (recollect) the Sabbath day. The interest they manifested on this subject, greatly encouraged me to hope that they are truly desirous of being conformed in their lives and conduct to the requisitions of God's word. After much conversation, we composed ourselves to sleep, nearly half the congregation remaining in

the zayat all night, that they might take leave of me in the morning.

"Feb. 10. Rose early, and addressed the people from the 19th Psalm, after which, I gave them a copy of the Psalms so far as they are translated into Burman. This fulfils my engagement with the old sorcerer, on his giving up his Prayer Book with the Psalms.

"On leaving, Moung Kyah and his father-in-law accompanied us to the next village, to hear more of the word of life, and to assist in carrying the baggage. Moung Se would doubtless have gone with us, but the state of his health would not allow. He was so anxious to hear all that was said, that he scarcely left the zayat from the evening of our arrival at his village, till we took our leave. We left Tshick-koo at 7, and at 9 o'clock arrived at Kywai-thah-khoung, the village to which we had been invited. The people soon began to collect, small and great, with presents, all seeming desirous to please and make us comfortable. After breakfast, Ko-thah-byoo discoursed to them in Karen, an hour or two, on the being and perfections of God. They seemed not quite so attentive and serious as at Tshick-koo, but the two candidates for baptism, who had accompanied us, set them an example of listening with most profound attention. In the afternoon, and again in the evening, I spoke to them on the duty and subject of prayer. The congregation consisted of about forty, only a small number of whom understood Burman. The attention, however, was serious, especially in the evening.

"During the interval of worship, had much satisfaction in reading and meditating on Col. chap. 3.—descriptive of the future glorification of the saints. In prayer, also, had much enlargement of soul. The world and all its allurements lost their charms, and I desired to live entirely to God and his precious cause.

"Feb. 12th. Rose early, and enjoyed some comfort in prayer in the woods, also, in reading Brainerd's Memoirs. After a most fatiguing journey of twenty-two miles over rocks and mountains, in ascending one of which, one of our company threw himself upon the ground as if to die, we at last reached the place of our destination, and found the zayat prepared for our accommodation. Thah-shee was ill of a fever, but the people soon began to assemble,

and one man, who had heard the Gospel repeatedly from Ko-thah-byoo, presented a request for Christian baptism Shortly after, another man made a similar request. I advised them to defer the ordinance for the present. After delivering a short address to the people and engaging in prayer, we retired to rest. But our rest was short. Before we had all fallen asleep, the rain began to pour down in torrents, and as the zayat was covered only with bamboo mats, with nothing to screen us from the wind and rain at the sides, both we and our baggage were soon drenched in the shower. It was in vain that we spread additional mats over us. All our wearing apparel was wet, and the rain beat through the mats incessantly. At midnight it was proposed to remove from the zayat to a small house not far distant, which the hospitable inhabitants had vacated for our use. Having removed and kindled a large fire, we dried a few clothes to sleep in, and lay down again in quietness till morning. This is the second night we have been without a shelter since we left home. Each of these nights it has rained, yet, with gratitude we acknowledge it, we have not taken the slightest cold.

"Feb. 14th. After addressing a few people, who assembled early in the morning, we took our leave and proceeded homeward. The hope of soon being in the bosom of my dear family, gave strength to my limbs and agility to my feet. The golden pagodas of the city soon rose in the distance, and at four o'clock, after having travelled more than a hundred miles in the wilderness, and preached seventeen times, I had the pleasure of reaching home, and of finding all healthful and happy. My heart throbbed with love, gratitude, and praise.

"Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

The state of readiness to receive him, in which Mr. B. found the villages visited in this tour, the kindness and humanity manifested by many in relinquishing their own homes to furnish him with a shelter from the storm, their hospitality as expressed in their little rustic presents for refreshment after his long and tedious journey, and above all, the fixed attention of the people to his instructions, their apparent

interest in all that he said, and their earnest solicitations for further instruction, all conspired to render this first excursion into the wilderness of the Karens, one of cheering interest and promise. Unless frequent disappointments had checked the ardor of expectation, he must have returned to his family with high hopes that the light of the Gospel was about to pour in among those hills and mountains, guiding the wild men of the forest to the Lamb of God.

But events in divine Providence are often such as to humble the pride of man, and destroy within him the spirit of self-complacency. The day of adversity may generally be expected to follow, and at no great distance, the day of prosperity. God hath set the one over against the other In relation to the little company of hopeful converts to Christ, Mr. Boardman, on his return from this deeply interesting tour, did not find all things as he could have wished. On a former occasion, he was called, as we have seen, to withdraw fellowship from one of their small church, viz. Moung Bo. Other trials of a similar nature now awaited him. The reader will perceive that a tinge of melancholy rested upon his spirit while he described the circumstance alluded to. The apostasy of an individual in any church is deeply painful to the heart of the faithful pastor; much more so to the heart of the missionary, who has the charge of a little handful only of professed disciples, whom he has been instrumental in rescuing from the darkness of paganism. Here the loss is more severely felt, because the number is so small; but most, because a stain is brought upon the Christian profession in the sight of the heathen. Under the following date, he thus writes:

"March 2d. It is now about four months since God began to chastise this little church. Not long after our arrival at Tavoy, we began to entertain hopes that the arm of the Lord was about to be made bare in the salvation of sinners. Two persons, young men of talents and promise, professed their attachment to the Gospel, and as far as we with our limited experience could judge, were truly converted. They were accordingly baptized, and the day of their baptism was to us a day of triumph and holy exultation. At the same time, six others professed to be converted, and requested baptism. We thought that the day

of emancipation from the darkness and thraldom of idolatry, had begun to dawn on the people of Tavoy. But our rejoicing was short. Soon, one of the baptized began to grieve us, and though he sometimes appeared to relent, we saw with deep anguish of soul that he daily became more alienated from us and from Christ. Admonition, expostulation, and temporary suspension were tried, but in vain. A day of fasting and prayer was appointed, and he attended. He appeared for the time to be penitent, but soon relapsed further than before, and quite forsook us."

Mr. Boardman here descants in melancholy strains on a variety of other discouraging circumstances connected with the history of the mission. He then, alluding to his recent absence among the Karens, proceeds as follows:

"Meanwhile, the second of the baptized had dishonored his profession. After an ineffectual trial of all the mild means of Christian discipline, we were obliged to separate him entirely from our fellowship. Our church is now reduced to four. Every outward circumstance is discouraging, and the burden of our hearts is increased rather than diminished. Under these circumstances, we have resolved to seek the Lord's face and favor, until we find some mitigation of our sorrow; and at the same time to direct our labors more particularly to the children of the schools, and other persons connected with our family, or under our influence. And O, may God, in infinite compassion, look upon us and send relief."

Extract of a letter to Mr. T. B. R———, of Bangor, Me

"*Tavoy, April 7th*, 1829.

"Dear Brother,

"We are happy to hear of the prosperity of Zion in other places, if her ways mourn here. Pray for us that we also may be revived, that we may again rejoice in the God of our salvation.

"We have had much trouble in our little church. It seems sometimes as if Satan not only desired to have us, but had actually taken us, and would sift us as wheat. If our faith fail not under our sore trials, I hope we may be such monuments of grace as to strengthen our brethren.

"For a few weeks past, our church has had a little reviving in her bondage, and two precious souls, which one year ago were dark as midnight, appear to be enjoying the light of life. But the great mass of the people here remain yet unaffected. O, it is heart-rending to witness their utter heedlessness. Conscious to themselves that they are living almost entirely contrary to the precepts of their own religion, and knowing of no way whatever for a poor sinner to escape the punishment due to his sins, they have no ear to hear, no heart to understand the truths of the Gospel. But I bless God that the time is coming when it will not be so. Where sin has abounded, grace will superabound. Christ shall reign. The truth shall prosper; and whether it be during the short space of my life or not, is a matter of little moment. God will accomplish his work. Only we want more prayers. Give us more prayers and more missionaries, and the work will go on."

Journal continued.

"March 3 Moung So, the head man of Tshick-koo village, with another Karen, who requested baptism during my late tour, arrived at this place on Lord's-day evening, and repeated their request to be received. As we are all encouraged to hope well of them, they will, probably, be received before long. We feel, however, the need of proceeding with cautious steps.

"March 4. A very respectable looking old Karen, said to be the chief of his nation in the province of Mergui, was introduced by Ko-thah-byoo. He states that all the Karens in Mergui and Tenasserim have heard of us, and his great desire to see us had brought him thus far from home. After listening to the Gospel awhile, he took his leave, saying he would return in the evening.

"Ko-thah-byoo has concluded, with our approbation, to go out on a missionary tour of several weeks. It is surprising how magnanimous a naturally weak man becomes, when the spirit of Christ and the love of souls inspire him. This poor Karen, who, to say the least, does not excel in intellectual endowment or human learning, is continually devising new and judicious plans of doing good. 'There are,' said he, 'the districts of Pai and Palan, and several

other places near the mouth of the river, where there are many Karen settlements, which I wish to visit. There are also many Karens in the province of Mergui; I wish to declare the Gospel to them all. And, before long, I want to go across and visit the Karens in Siam, and afterwards to visit Bassein, my native place, near Rangoon. Many Karens live there.' "

"Such, in general, are the old man's plans. An event has occurred this evening, which seems a providential indication of present duty. The old Karen chief, who was here this morning, has desired Moung-thah-byoo to accompany him to Mergui in his boat, promising, at the same time, to see that he shall be conducted from one Karen village to another, till he shall reach the province again. Should he go, he expects to be absent five or six weeks.

"March 5. While conversing this morning with the two Karens, who are waiting to be baptized, three of the largest boys in the school came, and with much trepidation desired that they, too, might receive the ordinance. They have all exhibited pleasing evidence of religious impressions for some time past, and we hope well of them all. One of them is a Karen, whom we took into our boarding-school last May. His name is Sekkyee. Another, named Shway Hmong, is an Indo-Chinese, seventeen years of age. He was formerly a Boodhist, and wore the yellow cloth for about a year before coming to live with us. His prejudices against us were, at first, very strong, but for the last three months they have been giving way, and from being very refractory and ungovernable, has become quiet and amiable. The other is Shway Kyo, (Stephen Chapin) the son of good old Ma Men-lay. For a long time he has been somewhat serious, and has often been heard at midnight engaged in prayer. He has a volatility of character which is unfavorable, and we have our anxieties lest his goodness should prove like the morning cloud and early dew. He is, however, a child of many prayers, and we have our hopes. He and Shway Hmong accompanied me in my late tour among the Karens, and it was during that tour, that the latter says his mind became decided in favor of the Gospel.

"Evening. The members of the church and about ten spectators, spent the time from dark till near eleven o'clock, in prayer and religious conversation, and in the examination of the three youths above named. Ma Ay, also, Ko-thah-byoo's wife, underwent an examination in relation to her Christian experience. She was formerly very ignorant and very wicked, but under the care and instruction of her husband and Mrs. Boardman, she has, within the last few months, become a very hopeful inquirer, and now appears to be truly converted. She requested baptism three months ago. This has been the most encouraging season we have enjoyed since coming to Tavoy. Those present appeared deeply affected by a sense of divine things. It was truly delightful to see so many persons attend in solemn silence, and hang around the place till the late hour of the evening admonished us to dissolve the meeting. No decision was formed respecting the applicants for baptism. May the Lord direct us in these responsible duties.

"March 8. A good number of Karens are now with us, and Ko-thah-byoo spends night and day in reading and explaining to them the words of eternal life. It seems as though the time for favoring this people had come.

"March 10. Ma Ay, Ko-thah-byoo's wife, having given us satisfactory evidence of piety, was this day baptized. The scene was solemn, but our feelings on the occasion were somewhat chastened, by recollecting the unworthy conduct of those last admitted to this ordinance. May the Lord give stability and perseverance to his handmaid, and enable her to remain steadfast unto the end. After the baptism, Ko-thah-byoo took leave of us, to go on his tour among his countrymen.

"March 16. I have lately made inquiries in order to ascertain how many children are learning to read in this city; and according to the best computation I can make, there are not more than five girls and one hundred and forty boys, learning to read, out of a Burman population of six thousand. It has been ascertained, by a recent survey of schools in this whole province, that not one person in a hundred is engaged in literary pursuits. We have felt that there is a demand, an imperious demand, for an extraordinary effort in this department of labor; and we are

now using means for the establishment of schools throughout the town. Our plans, if successful, will involve expenses, and funds are requisite to carry them into effect; but we feel assured that the Christian public in America, will not allow so useful a department of missionary labor to languish for want of support.

"March 20. Moung So, who came again on the 17th instant, and gave additional evidence of being a sincere Christian, was to-day baptized. Before going to the water-side, our family and schools were called together for a prayer-meeting. Besides a discourse appropriate to the occasion, three prayers were successively offered to the throne of grace. Prayers again at the water. The scene was solemn and affecting. May the God of all grace mercifully smile on our poor endeavors to promote his kingdom."

Mr. Boardman visits the prison at Tavoy, and describes the execution of a noted bandit.

"March 24. At the suggestion of Major Burney, I visited the jail to-day, to converse with Nya-No, a notable thief and murderer, who is to be executed this afternoon. For several years past, this man has been the dread of this city and neighborhood. He has become so expert in iniquity and in escaping the hands of his pursuers, that he has been supposed by the natives to have intercourse with unseen spirits, and to be both invincible and invulnerable. For two years past he has kept himself concealed, or rather, I should say, has been harbored, in a small village near the city. Large rewards have been offered in vain to such as would deliver him up into the hands of justice. Suspicions having arisen that he was concealed by the principal people of the village, search was made, but in vain. The head man was deposed from office, and a new one placed in his stead. But all these plans proved abortive. Two months ago, it was reported that he had been seen in the village, and the whole town went out to seize him. He was found, but could not be taken. He had armed himself with large knives, and threatened instant death to the man that should come nigh him. One person ventured, but receiving a deep wound in the attempt, was forced to retreat. The inhabitants of

the village were now called up before the governor, and required to deliver him up within fifteen days, or to pay a fine of 10,000 rupees, and have their wives and children sold as slaves. This had the desired effect. The culprit was soon delivered up into the hands of justice, and to-day he is to suffer the penalty of the law. But in the full view of death, he protests his innocence, and my heart sunk at witnessing his indifference and apathy in reference to a future state. After expatiating on the nature and magnitude of his sins, and the only way of acceptance and pardon, he replied coldly, that he had lived in the daily practice of religious rites, and only begged that his life might be spared. The Lord have mercy on his soul.

"After conversing with him, I went through the prison to see its inmates. It grieved and surprised me to find here one of my old acquaintances, a learned man with whom I had had some religious conversation at the zayat, sitting in chains among the rabble. Close by him lay sleeping another head man, who had had the reputation of being a very religious character; but having been detected in defrauding the public revenue to a great extent, and in receiving bribes and perquisites which did not belong to his office, had been drummed through the town in disgrace, and sentenced to three years' imprisonment. Next to him sat another inferior officer, whom I recognised as one of the city police. In another part of the prison, I found a man who had left the *priesthood* so lately that his hair, in priestly style, was still too short to be tied up.

"P. M. The prisoner has just gone past the zayat to the place of execution. Miserable man! He will soon find himself, I fear, in a company of beings still more diabolical, if possible, than himself and his former associates. O, when will this sinful world be converted to God! When will the last platform be dropped; the last executioner's office be performed, and the inhabitants of the earth learn righteousness!

> ————'My heart is pained,
> My soul is sick with every day's report
> Of wrong and outrage with which earth is filled.'

The culprit will be swung off in a few moments. O, what a boon is time of probation! a time to repent in, and a time

to pray, a time to prepare for death and judgment. Soon the great executioner will perform his last office upon us all. May God enable me to spend the remnant of my days in works of piety and labors of love to this benighted people.

"March 25. While in the prison yesterday, the thought occurred to me that Christian books distributed among the prisoners, might be read by them in their leisure hours, and thus prove a blessing to their souls. I accordingly visited the prison this morning, and after some religious conversation left them a book to read. I intend to visit the prison on Lord's-days, and converse with the inmates, as they are all within doors and at leisure on that day.

"March 31. Boodhism is a long established religion with this people, and though we believe the Spirit of God can easily subvert it, we have reason to suppose, from the known character of the divine dispensations, that no small effort must be made to break in upon the fortresses, and to demolish the strong holds in which this people are intrenched. They consider their religion their birth-right, and whether it be true or false,—a fact which they take no pains to settle,—they are determined to abide by it to the last extremity. The question, 'What is truth,' is not in their creed. But 'Cut me in fifty pieces,' said a man the other day, 'Cut me in fifty pieces; I will not give up the religion of my ancestors. Whether it be true or false, I cannot tell; but I will part with life sooner than with it.'

"April 8, 1829. Had a spirited conversation with several Burmans. At first they endeavored to silence me by sneering, laughing, and jesting. But being filled with compassion for their souls, I spoke freely of Christ's sufferings and death, and a future judgment. At length they became silent and attentive. Was never so badly used while exhibiting truth, and never felt so much pleasure in suffering reproach for Jesus' sake.

"April 12. Lord's-day. In making a comparison today between the present and the past, I thought it worthy of observation, that although I have not half so many visiters at the zayat as formerly, those who do come stay longer, listen more attentively, and cavil less. Whether this is owing to any change in my mode of address, I cannot tell. Formerly it was my custom to begin my discourses by tell-

ing the people of a Supreme God, against whom they had sinned, and that therefore they stood in need of a Saviour. But the passage to the dear Saviour was so much disputed that I could seldom introduce him to advantage. I now introduce the Saviour first,—tell of his glories, his compassion, his pardoning mercy, his sufferings and death in our stead, and propose to the people to choose whom they will worship, one who *can*, or one who *cannot* save them from sin. They all acknowledge that the doctrine of salvation from sin is entirely new to them. They do not pretend that Gaudama or any other Boodh can save from sin. They trust entirely to their own good works. In their dreams, they are floating by the buoyancy of their own meritorious deeds, over the ocean of existence to the opposite shore—annihilation—when existence itself is no more, and when happiness and misery cease with the final wreck of their being.

"May 1. Ko-thah-byoo arrived, having spent the last seven weeks in the wilderness, making known the Gospel to his countrymen. His account of his travels is interesting and encouraging. We are concerned, however, to find that he is in a bad state of health. May the Lord spare him for much usefulness to the wild wanderers among his native mountains.

CHAPTER XVI.

Voyage of health to Mergui—Description of Mergui—Death of little Sarah—Review of the past year.

Mrs. Boardman's health which had generally been good, now became considerably impaired. With the hope that a short respite from her arduous and unceasing labors, and a change of air and scenery, would recruit her wasted strength, Mr. Boardman resolved on a visit to Mergui. This place lies in a southerly direction from Tavoy, and is about two days' sail, with good wind. They embarked on the 13th of May, but owing to adverse winds, they did not arrive till the 24th, having been eleven days on the passage. This circumstance, however, he regarded as a providential favor, as it gave them an opportunity to enjoy the sea-air and sea-bathing, the principal means on which he depended for the restoration of Mrs. Boardman's health. In his journal of May 25, he gives the following sketch of Mergui:

"This town is healthfully situated on an island, enjoys a constant sea-breeze, and is generally considered one of the most pleasant places in all the coast. The population is upwards of four thousand, principally Burmans. But there are some Moosoolmans, and about one hundred and fifty Portuguese, with a padre or priest, and a church. It may be supposed, however, from reports, that the Christian religion is little known, and the Christian spirit little felt by either priest or people. Mergui is certainly an inviting field for missionary labor. It will be recollected that Moung Ing, the first Burman missionary, spent the rainy season of 1827 in this place; and he says the news of an eternal God and salvation is known throughout the town.

"During our stay in town, we were very hospitably entertained by the civil magistrate of this place. This is the season for mangoostiens, considered by some the most delicious fruit in India. A gentleman of the deputation from the London Missionary Society, said, if he were to describe the food of the gods, he would say that they ate, not am-

brosia, according to heathen mythology, but mangoostiens This delicious fruit is very abundant in this place."

On the 27th they left Mergui for Tavoy, and arrived there on the evening of the 29th. They were happy on returning to find that the schools, which they had intrusted to the care of the native teachers, had been well conducted, and that the native Christians were living in love and harmony. Having completed the arrangements necessary after their trip to Mergui, they prepared to resume their missionary labors. On the ninth of July, Mr. Boardman, at the expense of the government, employed a man by the name of Richardson to teach English in the day school. 'This arrangement,' he remarks, 'secures more instruction to the youth than I could give, and saves me considerable more time for missionary duties.'

"June 16. Baptized Moung Shway Kyo, *Stephen Chapin*, the eldest son of good old Mahmen-lay. He was the first boy admitted to our boarding-school at Maulmein, and though on our first arrival here he gave us considerable trouble and anxiety, he has since conducted with propriety, and for the last four months has given evidence of piety.

"June 21st. Baptized two of the boarding scholars, Moung Lek-kyee, a Karen youth, the first who entered the school at Tavoy, and Shway Hmoung, an Indo Chinese, fifteen years of age, who was admitted to the school nine months since. These two persons, with Stephen Chapin, applied for baptism several months ago, and have ever since given pleasing evidence of piety. They are noticed in my journal for March, and were with me in my tour among the Karens. They read Burman, and are studying English. We hope they may eventually become useful to the perishing heathen around them.

"July 6. A rich feast on the letters and magazines brought us by the Arabella, from Boston."

The following lines from Mrs. Heman's *Hour of Death*, beautifully express a truth, which Mr. Boardman had now been taught by painful experience in the death of his first-born.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set—but all,
Thou hast *all* seasons for thine own, O death!

Youth and the opening rose
May look like things too glorious for decay,
And smile at thee!—but thou art not of those
That wait the ripen'd blossom to seize their prey.

We know when moons shall wane,
When summer-birds from far shall cross the sea,
When autumn's hue shall tinge the golden grain;
But who shall teach us when to look for thee?

Is it when spring's first gale
Comes forth to whisper where the violets lie?
Is it when roses in our paths grow pale?
They have *one* season— *all* are ours to die.

Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set—but all,
Thou hast *all* seasons for thine own, O death."

In a letter to Mr. C. ———, of New York city, dated July, 1829, Mr. Boardman thus speaks of that afflictive event:

"Dear Brother,

"My letter to you now is a messenger of heavy tidings. Our first born, our dear Sarah, after an illness of more than a fortnight, has left us in tears. Our anxieties about her are now over; but O, how affection still clings to her, and often sets her ruddy, beauteous form before our eyes * * * * It comforts us to think that her sufferings were comparatively light. But ah, what a void has her loss made in our little family, and in our aching hearts! It grieves me to think, that I was so sinful as to need such an afflictive stroke.

"George, our only surviving child, is very ill, and we scarcely hope for his recovery. Mrs. Boardman's health, as well as my own, is also feeble. I think I can bless God for affliction as well as for prosperity. The hand that afflicts is no less kind, than that which is opened for the supply of our daily wants. Affection clings round its be-

loved object, and when it can cling *no longer*, it hovers ——————— However, all is peace within, and I think I can say, 'Thy will, O God, be done.'"

Speaking of this event in his journal, he says, July 13th,

"At 7 o'clock this morning, we committed the dear remains of our first-born to the grave. By her side are reserved places for her heart-stricken parents to sleep. May we, at this time of the Lord's dealings with us, be able to lay open our hearts to the influence of divine grace, and receive any impression which the Holy Spirit may see fit to impart."

Letter to Dr. Bolles.

"*Tavoy, July*, 1829.

"Dear Sir,

"Totally deprived as we are of the personal 'Christian intercourse which tends to alleviate burdens and soothe the spirit of care,' we most highly prize the devotional hints and expressions of pious condolence, which the epistles of our Christian friends in America generally contain. We particularly value every assurance we receive of our having a remembrance in the daily intercessions of those who frequent the throne of grace. Such hints and assurances are to us 'rills of comfort,' which tend, I hope, to keep alive and heighten our relish for the blessed Fountain, from which all holy joys and sympathies emanate.

"The decease of our lamented brother Price has disappointed many an ardent hope respecting Ava. Surely, God's ways are mysterious, and it becomes short-sighted, erring men to bow in submission to divine sovereignty. The unsettled and critical state of affairs between the Honorable Company and the Burman Government, seems unfavorable to our renewing missionary operations at the Burman capital, especially as we have heard since brother Price's death, that our mission is watched by the King and Court with an eye of confirmed jealousy.

"In reference to schools, we have found it extremely difficult to establish and sustain them in Tavoy. The day school now consists of a few Karens, a few Portuguese,

eight or ten Indoo Chinese, and five others who accompanied us from Maulmein. More than half of them belong to the boarding school, and it gives me pleasure to add, that the five eldest, including Moung-Shway-Bwen, who was baptized at Maulmein, are hopefully pious. Three of them were baptized a few days since. It is a circumstance which argues strongly in favor of boarding schools, that while none of those who are not boarders seem affected with divine things, there is not one boarder of those arrived at years of reflection, who has not manifested more or less religious concern. I have been endeavoring for three months past, to establish boys' day schools throughout the town; but up to this day, I have found only one competent person who is willing to engage under my direction for a fair compensation; and he has hitherto failed for want of scholars.

"Mrs. Boardman has, for a long time, been endeavoring to establish girls' day schools on the plan of those in Bengal, but has met with one continued series of opposition and discouragement, till within the last three months. At first, she could find no person who was competent and willing to teach. But the prospect at present is more encouraging. She has now a most interesting and flourishing school of twenty-one scholars, taught by a Tavoy female. We consider the existence of this school, and its continuance and increase amid so much opposition, a very important point gained. Nothing but the divine blessing on Mrs. Boardman's most untiring efforts, could have gained it. We hope the charm is now broken, and that prejudice will now gradually give way. Indeed, when we reflect, that in Bengal the missionaries were eighteen months in collecting the first five scholars, and that shortly after, hundreds were collected in their schools, and that female education received the approbation of many learned and rich and respectable Hindoos, we feel greatly encouraged. As to the expenses of a day school, we are not prepared to speak with certainty. Mrs. Boardman has adopted a plan by which the teacher's pay is in proportion to the progress of her pupils. Four rupees is the price for teaching a single girl to read. A plan somewhat similar is under consideration in reference to those who have already learned to read. If this plan can be brought into general use and

application, it will secure a useful appropriation of all the money expended, more effectually than any other plan with which we are acquainted."

The following is Mr. Boardman's review of the year ending July 25, 1829. Other missionaries have endured more bodily sufferings than he, but few, it is believed, have endured in a single year, a greater amount of exquisite mental sufferings. The result of his afflictions affords a happy illustration of the Scripture, "When he hath tried me, I shall come forth as gold."

"*Tavoy, July* 25, 1829.

"Thinking it may be profitable to me, at some future time, to review parts of my past experience of God's dealings with me, I here record some of the particulars which have marked my course during the last year. Few afflictions had previously fallen to my lot, and a continued series of mercies had, perhaps, led to the conclusion in my own mind, that Infinite Wisdom and goodness saw fit to lead me with the cords of love, rather than to drive me with the scourge of affliction. I recollected, that, on advancing this sentiment in presence of a pious lady, on a certain occasion, she looked at me with an expression of pity, and said, 'Remember, my brother, that the day of adversity is set over against the day of prosperity.' The propriety and truth of the remark will appear from the following narrative of facts.

"The first of those providences, which have contributed to bring me to my present state of feeling, was a small loss of property by shipwreck. The actual value of the articles lost, was very small, but as they were the necessaries of life, which cannot be procured here, I felt the loss, though without repining. Although I attributed it to Providence, I now see that I had no very devout thoughts on the subject.

"In the course of a few weeks afterwards, I sustained a similar loss from a similar cause. This, though not of more value than the first, was more severely felt, as the supplies for my family seemed to be cut off. Not long after, I received a letter from a Christian friend, sympathizing in my repeated losses, and suggesting to me the

propriety of examining my own heart and conduct, to see wherefore God thus contended with me. At first, I regarded the suggestion as superstitious, thinking that my losses were among those common events to which all are alike exposed. These things, however, were not sufficient to bring me to a proper state of feeling. 'For all this, his anger was not turned away from me, but his hand was stretched out still.'

"In our church we had three native members, the amiable manners of one, the learning and eloquence of another, and the union of all these accomplishments in the third of whom, rendered all of them the objects of my complaisance, affection and confidence. In September or October, one of these idolized disciples became irregular in his conduct I immediately called the offending brother to account, expostulated with him on the immorality of his behavior, warned, reproved and exhorted him to repentance. My efforts, for a season, seemed to have the desired effect. We appointed a day of fasting and prayer, and the church united in imploring restraining grace in behalf of the offender. Our hopes were raised, but only to be dashed to the very dust. A speedy relapse convinced us that something else was needed; but every effort made for his recovery proved unavailing, and the day was appointed for the church to meet and amputate this diseased limb, which gave the body so much pain. But to add to our grief, on the very evening appointed for this painful work, the two others, in whom I had rejoiced, were overtaken in different, but public and disgraceful sins. Thus the flowers of our church faded. My heart was overwhelmed with sorrow. The first offender was excluded, and the other two suspended from communion for a season. As they soon after confessed their faults and appeared truly penitent, they were restored to the fellowship of the church.

"These trials seemed to rouse me, in a degree, from my slumbers, and led me to inquire if there was not a cause, in myself, for all these evils to come upon me. Soon after, my dear wife became so deeply impressed with divine things, and particularly with a sense of her own sinfulness, that she had no rest night nor day. Such was the state of our feelings, that nearly all our conversation was of a religious character. We endeavored to return to the

Lord, from whom we had strayed; but our path, especially that of Mrs. B., led hard by the borders of despair. But through sovereign mercy we both escaped; not, however, to enjoy rest and safety, but to be tossed by other billows, and to encounter other dangers.

"A little relieved from despair, we endeavored to ascertain why such a cloud hung over us. We confessed our sins to the Lord and to one another. We considered ourselves worthy to be trodden under foot of men, and were astonished to think of our pride and selfishness. But, 'for all this, the anger of the Lord was not turned away from us, but his hand was stretched out still.' That member of the church who had given us the most pleasure, and from whom we had entertained the fondest hopes, now began to give us repeated occasions for sorrow and humiliation. Expostulation and reproof had less and less effect on him, and the instances of his obliquity became more and more frequent. But the crisis of his disgrace and ours was not yet.

"About this time we sustained a third loss, by shipwreck, and began to think that the Lord was displeased with us. We accordingly retrenched, both in food and apparel. We submitted to the plainest fare, and thought ourselves happy in thus having it in our power to do more by way of charity. But the health of Mrs. B. evidently declined, and with it that of her nursing child, so that she was obliged to resume her former diet.

"During all this time, we were filled with the most distressing views of our utter sinfulness in the sight of a holy God. We prayed, but found no relief. *Heart* sins were what distressed us, such as pride, selfishness, and thirst for the approbation of God's people.

"To increase our sufferings, the conduct of one of the church, already twice alluded to, was continually grieving our hearts, and rendering the Christian cause in the place contemptible. Hopeful inquirers ceased visiting us, and all seemed to stand aloof from our dwelling. The sickness in my family was such, that I could spend but little time in missionary labors. Finally, I was again attacked with an expectoration of blood, more copious and alarming than before. The symptoms, however, soon abated, and through divine mercy, I was permitted to resume my daily

labors. But other circumstances soon prevented me from engaging in public preaching as I wished, and none came to me to inquire how to obtain eternal life. The last hopeful inquirer forsook me, and I felt that the cause of Christ in Tavoy was lower than on the day of our arrival in the place. *Then* Christianity was not known; *now* it was known only to be despised and ridiculed. At length, outward circumstances becoming more favorable, I thought to resume public labors; when my family had a relapse of their former illness, from which they had not fully recovered. Attendance on them by day, and watchfulness by night, added to the anxiety and mental distress I suffered, entirely disqualified me for public duties; and even if I had a leisure hour to spend in the zayat, no one came near me, through fear of my dangerous, heretical sentiments. An encouraging remission of disease now took place in my family, and I prepared to take a missionary tour into the interior. But sickness again returned, and I was obliged again to defer my long promised tour to a more convenient season.

"The misconduct of our offending church member now became still more evident, and gave us reason to fear that we must give him up, also, as past recovery. Afterwards, while I was absent on my tour among the Karen settlements, his conduct was such, that on my return, we felt obliged to exclude him entirely from our fellowship and society. In this painful event, I felt a double stroke, as I was not only deprived of his society, but was left to feel that my reputation, as a cautious, prudent, discerning missionary, would greatly suffer in the judgment of wise and good people. That I should be obliged so soon to inform the Christian world, that two persons, whom I had received, baptized, and spoken of in such high terms, had apostatized and disgraced the Christian profession, seemed almost too much for me to bear. But there was no remedy. After mourning for several days over my ruined honor, which, by the way, was professedly identified with the honor of the Christian cause, my proud heart began to yield and to melt. I gave up the point, and resolved to give the Christian world a fair expose of the conduct of the apostates, whom I had in times past idolized. My mind was some relieved, and prayer became a more de-

lightful duty. But every day shed new light on the darkness, impurity, pride and selfishness of my heart. The burden of sin was almost insupportable. My only relief was in prayer, confession and reading the Scriptures. The attributes of a compassionate, long-suffering and forgiving God, absorbed my thoughts, and, in a degree, relieved my burdened heart. But still I mourned, because I could not more deeply lament over my sins. The house of prayer, the closet, the retired spot, were places to which I loved to resort. But still my heart was in a degree heavy. Black, heavy sins, in unbroken succession, rolled over my poor soul, and I enjoyed rest only in anticipation.

"I now saw, most clearly, that my Heavenly Father had been, for several weeks, leading me through a furnace of affliction to purify me, and I began to love the fire which consumed my dross. Still, I was distressed to think, that after all I had suffered, such a mass of sin and corruption yet remained to be purged away. The hand of God was so evident in all these afflictions, that I rejoiced, even in adversity, and blessed the hand which held the rod. I resigned myself to the divine chastisement, and desired that God would continue his corrections till I should be entirely subdued to the obedience of Christ. I admired and adored the forbearance and grace of God, that had spared so vile a wretch for so long a time. The greatest comfort I could find, was in reading of the wonderful acts of God's forbearing and forgiving love. Christ, Christ was my only hope. I longed for the Spirit's influence to mould me entirely into his image.

"This state of mind was soon after succeeded by a peculiar languor and coldness of religious affections, which pervaded all my duties and devotions. The approach and increase of this languor, I saw with pain, but was utterly unable to overcome it. Like an incurable disease, it daily gained upon me, and I had daily less and less power to oppose it. All my religious enjoyment seemed now to have vanished. At the same time, Mrs. B. and her child were again visited with disease. A short voyage was tried for their improvement, and with some success. But while *their bodily* health improved, *my spiritual* health daily *diminished.*

"Scarcely had we become settled at home, after our

short voyage, when I was again visited with sickness, from which I have but just now recovered. But it soon became apparent, that all we had suffered, proving insufficient to accomplish the purposes of divine wisdom and goodness, was to be followed by a still more heavy affliction. Our children again became unwell. Medical advice was immediately procured, but it proved unsuccessful, and we were concerned to see a gradual increase of their complaints. After a fortnight's illness, our oldest child was suddenly taken more unwell, and her symptoms soon became alarming. We hardly thought of losing her, however, till we found, on the morning of the third day, that the icy arms of death had embraced her. In an hour afterwards, she sweetly fell asleep. Thus, at the interesting age of two years and six months, our dearly beloved, our *first-born*, the beautiful and engaging Sarah Ann, surrendered her spirit to Him who gave it, and left her afflicted parents to mourn the wreck of their fondest hopes.

"All our anxieties were now transferred to ourselves, and the little sickly child that survived. We considered his case as critical, and even dangerous. And on Lord's-day evening, the night after dear Sarah Ann took her heavenward flight, her little brother, as if loath to remain behind in this vale of sorrows, seemed just ready to wing his way to that brighter world, and mingle spirits with her he so much loved. And while we were watching, as we supposed, his expiring moments, it pleased God to send relief, and spare to us a little longer our son, our only child.

"Such is the detail of the chastisements with which it has pleased God to visit us during the past year. What here remains for me, is merely to record my present state of feeling under these repeated corrections. I feel myself happy to be in the hands of God, assured that my afflictions were not sent in anger, but to take away sin. Yet when I have felt the divine hand tearing asunder some of the strongest cords that twined about my heart, I have said, 'my flesh trembleth for fear of thee; I am afraid of thy judgments.' I dare not at all times say, 'Purge me till I am pure;' but, at other times, I am ready to say, 'remove not thy hand, till its purpose is fully accomplished.'"

The subjoined extract of a letter to Mr. N. W. W. though of a later date, will here find an appropriate place, as it has reference to events just specified.

" My dear Brother,

" Before this letter arrives, you will have heard of the repeated afflictions with which we have been visited; that our first-born has been called away, that we have had sorrow and trouble in our church, and that, for several days in succession, during the late revolt, our lives were in constant jeopardy. But our Heavenly Father delivered us, and blessed be his holy name. I feel that no outward mercies in my life call more loudly for gratitude and love, than these successive afflictions. They have led me, through sanctifying grace, to take a nearer view of eternal things. I had, for ten years, as it seems to me, been in a deep and dangerous spiritual sleep. I *knew* but little, and felt less of religion. I knew the Saviour, but followed him at too great a distance. A worldly temper, wholly uncongenial with the temper of the Gospel, possessed my heart. Now I see its awful sinfulness. Pray for me, that God may in infinite mercy forgive me.

" But I now sometimes think that I see such a beauty and loveliness in Christ, that I would give up all for him, be poor, despised and persecuted like him. I fain would be wholly like him, would feel that I have not where on earth to lay my head, would bear his cross for him, suffer with him, would be crucified and die with him, yea, would rather *live* with him that new and mysterious life, which is hid with him in God. But yet I seem to know nothing of Christian experience as I ought to know. O how highly should I value an evening's interview with an old, experienced Christian, who has travelled the whole distance from earth, and is just entering the heavenly world."

CHAPTER XVII.

Revolt of Tavoy—Mrs. Boardman repairs to Maulmein—Mr. Boardman follows, but soon returns to Tavoy, and resumes his labors.

Only about four weeks had now elapsed since the death of little Sarah, when another event as trying perhaps to his faith and patience as any he had yet experienced, was permitted to interrupt his labors. The event alluded to is thus described in a letter to Dr. Bolles:

"*Hon. Company's Steam Vessel, Diana,*
Tavoy River, Aug. 20, 1829.

"Dear Sir,

"The province of Tavoy has engaged in an open revolt against the British government. On Lord's-day morning the 9th inst. at four o'clock, we were aroused from our slumbers by the cry of 'Teacher, Master, Tavoy rebels,' and ringing at all our doors and windows. We were soon apprised of our extreme danger by the continual report of musketry within the town, and the balls that were whistling over our heads and passing through our house. In a few moments a large company of Tavoys collected near our gate, and gave us reason to suspect they were consulting what to do with us. We lifted our hearts to God for protection, and Mrs. Boardman and little George with a few attendants were hastened away through a back door, to a retired building in the rear. I remained in the house with a single Burman boy, to watch and communicate the first intelligence. After an hour of the greatest anxiety and uncertainty, I had the happiness of seeing the Sepoys in possession of the city gate, just in front of our house. We soon ascertained that a party of about two hundred and fifty men had in the first instance attacked the powder magazine and gun-shed, which were very near our house, but that a guard of six Sepoys, with a native officer, had repulsed them. This we considered a great mercy, for had the insurgents obtained the arms and ammunition, our situation would have been most deplorable. A second party of sixty

had attacked the house of a principal native officer of the town, while a third party had fallen upon the guard at the prison, and let loose all the prisoners, one hundred in number, who as soon as their irons were knocked off, became the most desperate of all the insurgents. We now received an urgent invitation from Mrs. Burney, the lady of Major Burney, who was then at Maulmein, to remove into town, and occupy a part of the government house. We were at first disposed to decline the invitation, thinking that tranquillity would soon be restored, and that we might, perhaps, be respected on account of our religious character. But the leader of the party which attacked the magazine being taken prisoner, deposed that the whole province was engaged in the rebellion, and that large reinforcements from all quarters might be hourly expected. The highest degree of alarm now run through all the city; and although the Sepoys had possession of the city gates, the insurgents, supposed to be twenty times as numerous, were surrounding the wall on every side. In a few moments a force of several hundred were seen advancing along the wall-road towards our house. Our danger was now imminent, for had an engagement ensued, we were directly in range of the rebels' fire. I called my family together, and advised the native brethren to assemble for prayer. The rebel forces along the wall-road immediately changed their position from the west to the north side of our house, where a slight skirmish speedily ensued. Our danger, which arose from our being situated on what was likely to be the battle ground, induced us to accept Mrs. Burney's kindness, and to remove into the government house. We caught a few light articles on which we could lay our hands, and with the native Christians fled for safety. I visited the house several times after this, and saved a few clothes and papers, but the firing being near, rendered it hazardous to remain; and the last time I went I found the house plundered. A large part of our books, furniture and clothes, which had remained behind, were either taken away or destroyed. We had been at the government house but a short time, when it was agreed to evacuate the town and retire to the wharf. In the hurry of our second removal, many things which we had brought from our house, were necessarily left to fall into the hands of the plunderers. We soon found

ourselves at the wharf; a large wooden building of six rooms, into which, besides the Europeans, were huddled all the Sepoys, with their baggage and ours, and several hundreds of women and children belonging to Portuguese and others, who looked to the English for protection. Our greatest danger at this time arose from having in one of the rooms, where many were to sleep, and all of us were continually passing, several hundred barrels of gun-powder, to which, if fire should be communicated accidentally by ourselves, or by the stratagems of our enemies, we must all have perished at once. The next danger was from the rebels, who, if they could rush upon us, or take us by surprise, would doubtless have massacred us on the spot. We lifted our hearts to God, and he heard us from his holy habitation. We were preserved in safety through the night, but were unable to compose ourselves to sleep. All our attempts to communicate intelligence of our situation to the people in Maulmein and Mergui were defeated, and the heavy rains soon affected the health of the Sepoys. We had but a small supply of rice near the wharf, and that was in continual danger of being destroyed. But through the kind care of our Heavenly Father, we were preserved alive, and nothing of importance occurred till the morning of Thursday the thirteenth, a little before break of day, when a party of five hundred advanced upon us from the town, and set fire to several houses and vessels near the wharf. But here again God interposed in our behalf, and sent a heavy shower of rain, which extinguished the fires, while the Sepoys repelled the assailants. Soon after, on the same morning, we had the happiness of seeing the steam vessel Diana coming up the river with Major Burney on board. Our hearts bounded with gratitude to God. It was soon agreed that the Diana should return immediately to Maulmein, for a reinforcements of troops, and Major Burney had the kindness to offer a passage for Mrs. Boardman and our family, together with his own. After looking to God for direction, I concluded to remain behind, partly in compliance with Major Burney's advice, and partly in hope of being useful as an interpreter and negotiator, and a preserver from bloodshed. With painful pleasure I took a hasty leave of my dear family, and in the evening the Diana left us, not, however, without having several heavy shots

from cannon fired at her by people on the city walls. The English forces, small and weak, and sick as they were, were now throwing up breastworks; and on Saturday the 15th inst. it was agreed to make an attack on the town, in order, if possible, to take from the wall the large guns that bore upon us, and to try the strength of the rebel party. I stood at the post of observation, with a spy-glass to watch and give the earliest notice of the event of the action. I soon had the pleasure of announcing, that the officer and Sepoys had scaled the walls, and were pitching down outside the large guns that were mounted there, while friendly Chinese were employed in conveying them to the wharf. The success was complete, and nothing remained but to rescue the prisoners, (about sixty in number) whom the rebels had taken and confined. After a short cessation and a little refreshment, a second attack was made, during which the prisoners escaped, and the city was evacuated by the rebel party. A second battery was also taken and brought to the wharf. In the morning we walked at large in the town; but what desolation, what barbarous destruction was every where exhibited! Every thing that could not be carried away, had been cut and destroyed in the most wanton manner. Our own house was cut to pieces, our books scattered, torn and destroyed; our furniture either cut, or carried off, or broken in pieces; and the house itself and the zayat, converted into cook-houses and barracks. During the last three days, we have been picking up the scattered fragments of our furniture, books, &c. and repairing our house. Nga-Dah, the ringleader of the rebellion, and eleven of his principal adherents, have been caught. The inhabitants are now coming in with white flags, and occupying their houses. The Bazar is open, and the work of repairs is going on. Yesterday morning the Diana arrived with a reinforcement of European soldiers, and to-day I have come on board, expecting to proceed to Maulmein immediately. My present plan is, if my brethren approve, to return with my family by the first opportunity, and resume missionary labors. Of the native members of the church, the four Karens are in the Karen jungles, with the two little Karen boys, one of whom is named *David Jones*. They will probably come into town as soon as they hear of our return. Of the rest, one is with Mrs.

Boardman, at Maulmein, one is with me, and one is left to guard the house. All the boarding scholars are with us, except three Karens.

"Our preservation and deliverance from such imminent peril, should awaken in our hearts the warmest gratitude to our Heavenly Father, and the most unwavering confidence in his parental care. The foregoing account should revive and deepen the impression made by previous events, ir regard to this mission, that we stand in need of the continual and fervent prayers of Christians in America, not for our preservation only, but for divine guidance in all our affairs."

Mr. Boardman arrived at Maulmein Saturday evening, August 22d, and had the happiness to find his family and his missionary associates in health. He remained there but one week, during which time he enjoyed in a high degree the society of his Christian friends in that place. Lord's-day evening, he writes, "Enjoyed the pleasure of uniting in worship with my dear brethren and the native Christians. Eighteen months have now elapsed since I have been favored with such a privilege, or seen the face of an individual who professes to be an experimental Christian, except the members of our little church at Tavoy. Have felt much pleasure in beholding the delightful state of things at this station. Our missionary associates appear much engaged in their work, and the native members of the church seem united and happy." August 29th, he says, "After much deliberation, it is unanimously agreed by the brethren, that I had better leave my family here, till affairs are more settled, and to wait the openings of Providence in order to know our subsequent duty. I expect, if God will, to embark for Tavoy to-morrow morning. And, O, that the spirit of all grace may go with me."

The month of September, which is passed over in the journal without notice, was probably employed by Mr. Boardman in completing the repairs of the mission house, which had suffered much from the insurrection, and in making other necessary arrangements for the renewal of their missionary labors. Having completed these arrangements, we next find him, on the 1st of October following, at Maulmein, whither he had gone to accompany his family on their return to Tavoy.

"*Maulmein*, Oct. 1st, 1829. We were to have embarked for Tavoy to-day; but the Diana not being in readiness, we are obliged to wait.

"Oct. 4th. Evening. Embarked for Tavoy. We are grieved at parting with our dear friends here, whom we love more than ever; but we hope to meet them again, if not here, in a brighter world. Besides our former company, we have with us Mah Hla, an excellent mother in Israel, from the church in Maulmein. She accompanies us in hope of being useful to Mrs. Boardman in teaching the females of Tavoy.

"Oct. 5th. *Amherst*. Arrived here this morning at 10 o'clock. We have had an agreeable, and I hope profitable interview with the few native Christians who live here. After prayers in the old mission house, which is now quite in ruins, we took leave of our friends, and embarked again."

Notwithstanding the desolations which reigned around the old mission premises at Amherst, and indeed throughout the town, as is learned from other parts of the journal, there was one spot still sacred to their recollection, full of pleasant and mournful associations—the grave of the lamented Mrs. Judson, on the bank of the Martaban. To visit the spot hallowed by the memory of one so dear to those who have learned her history, must be considered as a high privilege to all the friends of piety and missions, especially to the missionary himself; for it is here that he beholds one of the brightest human examples of toil and suffering, of zeal tempered with knowledge, of decision, patience, and perseverance, which the world has ever witnessed. Reminded while here of the most remarkable incidents in the life of that truly excellent woman, he cannot but feel a kindred spirit waking up within him, prompting him to new and more vigorous action, and urging him forward to a holy emulation of her noble deeds.

On this occasion, Mr. Boardman left a permanent token of his respect for the memory of Mrs. Judson and her "sweet Maria," by making arrangements with a gentleman of the place, to erect a small *tumulus*, (or hillock) of brick over the grave, that the spot might not be entirely forgotten. He had not been apprised of the measures which were then

in progress for the erection of the monument, which has since been erected over their grave.

"Oct. 6th. We left Amherst harbor at sunset last evening, and arrived at the mouth of the Tavoy river at 10 o'clock this evening. The passage has been remarkably quick and pleasant."

At seven o'clock the next morning, they arrived opposite the city. On resuming his labors, he was happy to find that the number of inquirers began to increase, that his congregations at worship were larger than at any preceding period, and that a greater degree of solemnity marked their attendance on his instructions. The school also immediately became larger than ever before. It was encouraging to learn that his Karens, having been informed of his critical situation at the time of the revolt, had felt great solicitude for his safety, and were making inquiries respecting him in every quarter. A large number of them, so soon as they heard of his safe arrival, hastened from their jungles to present him their congratulations. Three of the number, one of whom was a man of sixty-five years of age, came for the purpose of receiving baptism. They had applied to be admitted to the ordinance several months previous, and had given satisfactory evidence of piety. "Is it not," says Mr. B. "a pleasing proof of the power of the Gospel on the heart, that these persons, uninduced by any earthly prospects, should, in their old age, have given up the customs of their ancestors, and that they should, decrepit as they are, traverse mountains and rocks and hills and streams a distance of fifty miles, to receive Christian baptism?"

Mr. Boardman thus speaks of their baptism.

"Oct. 25th. Lord's-day. Our congregation was larger and more solemn than usual. Towards evening, as we proceeded, about thirty in number, to the baptismal tank, we were joined by twenty or thirty other persons, and the whole company having seated themselves, listened with solemn attention. During the whole service, including a discourse, a prayer, and the administration of the ordinance to the three candidates, the utmost stillness and solemnity prevailed, and some remained on the spot to make further inquiries respecting the Gospel. In the

evening we had, as is usual with us, a *conference* or *covenant* meeting. On this occasion one of the persons just baptized seemed to rejoice abundantly. 'I feel,' said he 'as if I had almost arrived at the feet of Jesus.' 'Are you so near,' I inquired, 'that you do not wish to approach nearer?' 'No,' he replied, 'I wish to get nearer still.' I inquired if he would not ere long grow weary, and wish to depart from the Saviour's feet? 'No, I wish to abide there for ever,' was his answer.

"Nov. 12th. The church has observed this day as a season of fasting and prayer, preparatory to the participation of the Lord's Supper, which is to be administered next Sabbath. A good degree of solemnity and fervor characterized the prayers of the native Christians.

"Nov. 15th. Lord's-day. Preached in the morning from the parable of the barren fig-tree, and at the close solemnly admonished Shway Kyo, for several recent unworthy acts, which I should perhaps have never known, had I not particularly enjoined it on all the church members, that if they knew of any sin in their brethren, they should be faithful to the offender, and not dare approach the Lord's table, suffering sin on a brother. In the afternoon administered the Supper the first time for several months. We think that in order to make these seasons profitable, it is desirable to devote a portion of time previously to prayer, self-examination, Christian watchfulness and brotherly reproof. The administration of the ordinance once in four months, preceded by such a course of preparation, would, we think, be more likely to prove useful, than when occurring monthly without such preparation."

Encouraged by the increasing attention given to his instructions by the natives, and desirous to extend the sphere of his usefulness, Mr. Boardman now commenced a course of itinerary preaching. He thought it important that the villages surrounding Tavoy, and ultimately those at a greater distance, should be frequently visited, with the design of more extensively diffusing the knowledge of the Gospel. He entered upon these new and laborious duties on the 17th of November. He usually visited from three to four villages a week. In these visits, he *taught publicly and from house to house*, discoursing with those whom he

met by the way, and giving such instruction as seemed adapted to their condition. These tours gave him a better opportunity to study the character of the Burmans than he had yet enjoyed, as he here fell in with them at all seasons and under all circumstances. Although human nature is everywhere essentially the same, yet there are shades of difference which it is profitable to contemplate. The shrewdness which he sometimes met with, especially among the priests, as he travelled from village to village, is a pleasing evidence that the Burmans are not wanting in intellect, and would be amusing, were it not displayed in warding off truths of the most solemn importance.

We present a few extracts from his journal, illustrative of the nature of his visits in general:

"Nov. 23d. Visited a village east of the town, where a priest, eighty-three years of age, listened very attentively to the Gospel, and begged a book. Twenty or thirty other persons were present, and gave different degrees of attention. On my way home, visited a kyoung near the principal pagoda in town. The priest heard me without opposition, and desired me to repeat my visit. 'I like what you say,' said he; 'come again at an early part of the day.' Moung So, the baptized Karen, and head man of his village, having lost his mother lately, fears that the other relatives of the deceased will wish to perform the heathenish customs practised among the people subsequent to the funeral; and to counteract the bad effects of such practices, he proposes to erect a preaching zayat near the grave, and has invited Ko-thah-byoo and his wife to go with him and proclaim the word of life, while the heathen around may be indulging in their wicked customs. They are to leave tomorrow.

"Nov. 24. Visited a village six miles south-east of the town. Spent several hours with the head priest of the village, who seemed pleased with the Gospel, but was afraid to accept one of our books. Towards night visited another small village, and at sunset called on the head priest of all this region. He received me courteously. He has the reputation of being an assemblage of every thing that is lovely and of good report. I had conversed with him but a short time, when, with no small address, and with the design, probably, to evade my close appeals, he said, pleas-

antly, 'You, teacher, and myself, are not like other people. You are better, and I am better. We are not so wicked.' 'Ah, teacher,' said I, 'that speech came from a heart that feels not the burden of its own sinfulness. We should reflect, not on the sins we have avoided, or on what duties we have performed, but on those points in which we have transgressed, or have not attained to the perfect rule of duty. By doing so, we shall avoid the sin of boasting, which is very abominable in the sight of God.'

"Nov. 27. Paid an early visit to the priest, mentioned on the 23d, who then invited me to call again. He and his disciples paid me no less attention than before, and after listening to the Gospel two hours, they begged me to accept a small present of eatables, which they said they gave out of love to me and my doctrine. On leaving, he desired me to call again.

"Nov. 28. Crossed the river and visited two villages. In one of them was a kyoung, where I preached the Gospel to a priest of eighty-six, and to a noviciate of eighty-three. Many of the villagers assembled, and after hearing the Gospel several hours, the head man desired me to give him a form of prayer in Burman, which he copied, and said he would teach it to his people, and then they would come to me for further instruction. The head man of another village followed us several miles, and professed to be much pleased with the Gospel. On my way home, had some serious conversation with my fellow travellers, and at sunset visited a large kyoung outside the town. The priest is an affable man, and heard my words for awhile; but when he felt a little cramped by the truth, he betook himself to flattering me, in order, as I supposed, to induce me to press lighter. In the evening, had some close conversation with Ko-long. He is a shrewd, hard-faced old Burman.

"Nov. 30. Spent the day in making preparations for a short tour among the villages south of the town. One of the disciples and two of the school-boys accompany me."

He left home December 1st, and returned on the 5th. "Many thanks," he remarks, "are due to the Father of mercies, for his kindness to those that went out, and those who remained at home." In the course of his tour,

he visited ten villages, most of them both in going and returning. During his absence, he had the privilege of preaching the Gospel of the grace of God to more than two hundred persons, some of whom heard him with encouraging attention. He visited six kyoungs, and preached Christ crucified to priests and people. In most cases, the priests showed but little regard, either for him or for his doctrine, though some appeared favorably disposed. In several instances, especially in the plains of Oo-too, he was urged to prolong his visit, or soon to repeat it. "Mah Hla," he observes, "the Christian matron, who accompanied us from Maulmein, has been of much service to me in explaining our object to the people, and in removing their fears. It being harvest time, most of the villagers, both men and women, are now living in small sheds, erected in the rice-fields for the occasion. This is the reason why we found so few of the people at home in the villages. We sometimes went into the rice-fields and sat down upon the grass near the reapers, and preached the Gospel to companies of fifteen or twenty persons. Were I to take a second tour through these villages, I should wish to allow a larger portion of time to each village. But rapid as our progress was, we hope some seed has been sown, which will bear fruit unto life eternal.

"Dec. 8. An elderly Taleing man from a village across the river, twenty miles from town, called at the zayat this afternoon, and earnestly pleaded for a Christian book. It appeared, that several months since, he had seen a book, (the Epistle to the Ephesians, I judge, from his account of it) which condemned idolatry; and from that time, he says, he has not dared to worship idols or pagodas, and from a conviction that the book he had seen was true, he had resolved, that whenever he should visit the city, he would call on me and request the favor of a book. After an hour's serious conversation with him, I gave him Ephesians and the catechism, and having closed the door of my little room, proposed to engage in prayer with him. Of his own accord he knelt down, (Burman fashion, prostrate,) and repeated after me. He appeared really to feel what he said, and to be in earnest in seeking a Saviour. He invited me to visit his village, promised to come and

conduct me on my way, and to provide for my entertainment after my arrival. This is not the first instance I have known, since leaving America, of the *word of God*, without note, or comment, or preacher, being instrumental in enlightening a benighted soul. Lord, perfect thy work in this man.

"Dec. 12. Another visit from our Karen brother, Moung Khway. He has visited us about once a fortnight ever since our return from Maulmein. This, considering his village is eighteen miles distant, is a pleasing circumstance in his favor. Whenever he comes to us, or goes away, he throws himself prostrate on the floor, and implores a blessing upon us. And, surely, we ought to value such a prayer, offered up to God for us by an untutored Karen, more highly than all the applauses of the wise and great of this world."

On the 14th Mr. Boardman set out on his second southern tour, in the mission-boat, which he had lately purchased, and returned on the 19th. In this tour, he visited and preached the Gospel in five villages, besides conversing with several individuals from other places. "Many interesting cases," he remarks, "have occurred during this journey, and we hope much good will follow. Several persons professed to be convinced of their errors, and of the truth of the Gospel. Others appeared deeply impressed with divine truth, and many received our books with demonstrations of joy and gratitude. During the week, I have exhibited the crucified Saviour, more or less fully, to perhaps one hundred and fifty persons. On reaching home, I found several Karens waiting my arrival. I had scarcely seated myself, when Ko-thah-byoo, and two of the baptized, and several others from Moung So's village arrived. After a short discourse in Burman, prayers and thanks were offered to God, in both Burman and Karen. Twelve Karens were present. Of these, two had come to solicit baptism. Two were females, who have been listening to Mrs. Boardman's instructions during the past year. Three were head men of villages, among whom was our hitherto faithful brother, Moung So. He and Ko-thah-byoo report, that during the heathenish ceremonies occasioned by the recent decease of his mother, Moung

So, and the other Christians of his village, having built a zayat near the grave, spent the time in listening to religious instruction.

"Dec. 20. Lord's-day. With the school and the visiting Karens, we had a large congregation. After worship, the two candidates for baptism were examined. We advised them to wait for a season. Ko-thah-byoo has long wished to go across the great mountains, and visit the Karens in Siam; and having lately seen some of them, who earnestly invited him over, he has laid the subject before us for our consideration and decision.

"Dec. 21. Moung Sek-kyee, the Karen youth, who entered our school soon after our arrival in Tavoy, and was baptized last rainy season, has to-day requested leave to return and dwell in his native jungle, where he hopes to be useful to his countrymen. As he can read the Burman translation of the Scriptures tolerably well, I felt no hesitation in dismissing him; and as he is a remarkably steady and exemplary youth, we hope he may do much good. We have given our assent that Ko-thah-byoo should visit Siam. The journey across the mountains will occupy six or seven days. He will be absent seven or eight weeks.

"Dec. 22. Having solemnly commended the Karens, and especially Moung Thah-byoo, to the divine blessing, we sent him on his journey this morning. I gave him an affectionate letter of introduction and commendation, written both in Burman and English, to the people and 'the powers that be.' This, with the word of God, is all the credentials he takes. Whether they will be sufficient for him, we cannot tell. Moung So and Moung Kyah have volunteered to accompany him to the Siamese frontier. May the Lord go with them, and give them much success!

"Dec. 28. Several days ago, we had intimation that the two sons of our late lamented brother Price, were on their way to us. To-day they have arrived, two pretty little boys, and with them numerous letters and pamphlets from America, to gladden our hearts. The executors of Dr. Price's will have requested us to take charge of the two orphan boys, and we have given our consent. We hope they may become useful men. They speak English a little, and Burman perfectly."

The sickness of Mr. Boardman's family prevented him from making such reflections in his journal, as the close of the year would naturally suggest. The following letter, written in June, 1830, and addressed to the Corresponding Secretary, must be regarded as a most happy supplement, and will be read with lively interest.

"*Tavoy, June* 21, 1830.

"My dear Sir,

"The Lord in his loving kindness and tender mercy, having recovered my dear companion from that severe and alarming illness, which prevented me from appending to my journal of December, certain reflections and observations which the close of the year naturally suggested, I will now subjoin them, with the design of giving you a general view of what has been done during the past year, and of our present circumstances. This station has been occupied so short a time, we are so few in number, and our strength is so feeble, the sphere of our labor so circumscribed, our ability to labor efficiently so small, on account of our inexperience and ignorance of the Burman language, especially of the language as spoken in Tavoy; and our success comparatively so inconsiderable, that a lengthened detail of duties performed, projects and plans accomplished, hopes realized, extensive influence exerted, and conversions effected, ought not, as yet, to be expected. Trusting, however, in the promise of the Holy Spirit's agency and co-operation, and hoping that every new year some new achievements may be won, I will send you an annual review, and begin by noticing,

"1. *The labor in the zayat.* These have been neither abundant nor very successful. Nothing worthy of particular notice has occurred but what has been mentioned in my journal for the time. The curiosity of the public respecting my object in coming here, having been gratified, the people have not come to visit me so much as formerly; and not finding my time fully occupied with visiters, I have fitted up a small room in my zayat, where I sit, when not otherwise engaged, and converse with such as come in, spending the leisure time in reading, writing, studying, and such other employments, as tend to promote the great

object I have in view. In some cases, especially in the early part of the year, I visited other zayats in the town, and conversed with such persons as I met. Both in my own, and in other zayats, I have often held conversations, which I cannot but hope will be followed by permanent good.

"2. *Village preaching.* Besides several thousand foreigners, there are, in this city, more than six thousand Burmans and Tavoys; in the surrounding villages, about twenty thousand more, and in the jungle about three thousand Karens, making the whole population of the province of Tavoy, more than thirty thousand souls. This is literally a population of *atheists*, who believe not only that there *is not*, but that there *cannot* be, any eternal God, any Supreme Being to govern the world, or call its inhabitants to an account. Among all these people, there is no one to teach them the knowledge of God and salvation, of heaven and hell, but ourselves. An extensive and weighty charge—an awful responsibility rests upon us. And what are we among so many? In the city alone, there are arrayed against us about fifty monasteries, with two hundred men in the sacerdotal garb, all of whom, when employed at all, are employed in teaching atheism and metempsychosis. Similar monasteries are scattered here and there throughout the whole province. Against this strong tide of fatal error, there is, as I have said, no one to oppose an embankment but ourselves. But with God on our side, we will do what we can. The question has often occurred, How can we do the greatest amount of good to this whole population? How can we best promote those eternal interests of theirs, whose importance, instead of being diminished, will be increased ten thousand fold, when all other interests shall be forgotten as insignificant? By what course of conduct, by what plan of operation, can we probably advance, in the *greatest* degree, the *highest* interests of this thirty thousand people, most of whom are dispersed through the province, in villages of from ten to five hundred inhabitants. Village preaching is most obviously required; and out of the time that could be spared from the business of the family, the zayat, the church and the schools, I have visited, within the last two months, between twenty and thirty of the villages, and preached

Christ crucified to both priests and people. In a few instances, I have been received and treated but coolly—in most, respectfully—in some, gladly. Hundreds of persons have thus heard of the Redeemer, who never before heard of any salvation, nor hoped for any relief from sin and misery, except by undergoing countless transmigrations of the soul, and finally obtaining release on the shores of annihilation. Christian books have also been widely circulated; and in more instances than one, I have heard of their having been read with interest and hopeful advantage. Many persons have acknowledged their doubts of the truth of Boodhism, and some have even boldly avowed their preference of the Gospel. The Karens have justly occupied a considerable share of our attention. They seem to be, in general, a people prepared for the Lord. A large portion of them in this province, and some of those in Mergui and Tenasserim, and some in Siam, profess themselves Christians; and in the judgment of charity, a number of them (perhaps ten,) are truly converted to Christ. In February last, I visited a few of their settlements; but as I gave in my journal for the time, a detailed account of the visit, I will only add here, that since that time, they have manifested a greater interest in the Gospel than formerly. Large numbers of them have visited us, and spent several days in succession at our house; not unfrequently ten, fifteen or twenty being present at once, though their settlements are thirty, fifty and even seventy miles distant. Repeated applications have been made for me to visit them; and when, unable to go myself, I have sent Ko-thah-byoo, they have received him with the utmost cordiality. In one of the villages which I visited, the head man and two others have been baptized. Four others (the sorcerer and his principal disciple,) have requested baptism. The Lord's-day is regularly observed as a day of abstinence from secular employment, and as sacred to the worship of the true God. On this day, a large number of persons usually assemble to pray and hear the Scriptures read; and Christianity in that village may, in truth, be called the religion of the place. This Christian village is called Ts'heik-koo, and its head man is Moung So. It is about fifty miles east of the city. Three other Karens have been baptized dur-

ing the year, and the influence of the Gospel seems to become every month more deeply and widely felt. Urgent applications have recently been made by Karens from the frontiers of Siam, for some one to come over the mountains and preach the Gospel to them; and Ko-thah-byoo has accordingly been sent. The present state of the Karens in this region seems urgently to demand, that one missionary should devote his whole time to them.

"3. *Native Schools.* During several of the first months of the year, the boys' boarding school, supported by charities from America, and the day school, supported by a monthly allowance from government, continued much the same as at the close of the preceding year. The boarding school consisted of twelve, who, together with a few others who were not boarders, constituted the day school; the whole expense of which, for instruction, books, stationary, &c. was met by a monthly allowance from the Bengal government. The only expense remaining to be met by charity, was for the school house, food, and clothing of the boarders, which, I am happy to find by the account, has not exceeded, on an average, three rupees per month, for each scholar, or about eighteen dollars a year; a sum considerably smaller than was apprehended at the opening of the school. At the time of the revolt, in August last, we had many apprehensions that not only these schools, but also the station itself at Tavoy must be relinquished. But in the event, we found ourselves happily disappointed, particularly in relation to the day school, which has increased in number to about thirty scholars, several of whom are lads of promise, and belong to families of respectability and influence. We are particularly pleased with the fact, that there now belong to the school several sons of native Tavoys, none of which class could, previous to the revolt, be prevailed on to continue in the school more than three or four weeks. There are now in the school, Burmans, Tavoys, Moosoolmans, Portuguese, Indoo-Chinese, a Taleing, a Karen, and a Yooan-Shan. They are taught to read, speak, and write the English and the Burman languages; and the advanced classes study the elements of arithmetic, geography, and astronomy. With the exception of two Portuguese Roman Catholic boys, who are forbidden by their religious guides, all the scholars attend worship with

us in Burman twice a day; and on Lord's-days they study and recite Scripture lessons under our direction, and all, not even excepting the Portuguese boys, study and commit to memory short lessons in our Burman religious books every day. In the course of the year, a Burman, an Indoo-Chinese, and a Karen, the three largest boys in the boarding school, have been baptized and received into Christian fellowship, and three others have made application for the same privilege.

"Along an extended chain of villages lining each bank of the Tavoy river, a large number of schools under the superintendence of an itinerant missionary might be advantageously established. I have submitted to the Board a plan for the establishment of these schools, which has met their approbation; but nothing can be done towards carrying it into effect until one missionary, at least, shall join the Tavoy station.

"In the early part of the year, Mrs. Boardman was obliged, by impaired health, and the increasing cares of the boys' school, to discontinue the female boarding school, which she commenced the preceding year; and has since directed her attention more to female day schools, which, being taught by native females, do not demand so much of her time. After much fatigue and perseverance, she succeeded in opening three schools, one of which soon became very flourishing, and afforded us many hopes of becoming useful. It consisted of more than twenty scholars, some of whom made very gratifying proficiency, some of the girls learning to read intelligibly in less than three months. But upon the revolt in Tavoy, this school was quite broken up, and it is but recently that the teacher is rallying her scholars a second time. Eight or ten have already recommenced their studies, and we hope the school will become very useful. At several different times, when the boys' day school has been destitute of an English teacher, Mrs. Boardman has taught English, and thus saved the amount of one hundred Madras rupees to the fund for female schools.

"4. *Native Church.* This church at the close of the preceding year, consisted of three members, a Yooan-Shan (in former letters called by mistake, a Siamese,) a Karen, and an Indoo-Chinese. The last of these, we were obliged,

at an early part of the year, to exclude from our fellowship. The other two members remain steadfast. The church now consists of ten native Christians. Ten other persons, five of them Karens, concerning whom different degrees of hope are entertained by us, may be named as having applied for baptism. They are still on trial, and we shall be happy if any of them prove worthy of the Gospel ordinances.

"5. *Miscellaneous notices.* The last has been a year of frequent interruptions in our missionary work, and of repeated and heavy afflictions in our family. The messengers of disease and death have visited us, and left us enfeebled and sorrowful. But we have found it good to bear the yoke in our youth; and we hope that through the remainder of our life, we may remember with thankful submission the loving chastisements of our Heavenly Father. Few have been the days during the year, when we have not had some painful affliction in some one or more members of our little family. But already, we see some of the good effects of these parental corrections and admonitions, in a greater desire to be weaned from the world and sublunary enjoyments, and to aspire more ardently after that life which 'is hid with Christ in God.'

"In consequence of these repeated interruptions, and the revolt of Tavoy, all missionary operations have been suspended at this station for nearly a third part of the year. Still it has pleased God to look upon the low estate of the little church. Eight have been added by baptism and several others hopefully converted. When I consider that besides this, twenty-five once heathen lads have been daily taught the principles of the Christian religion, many hundreds of adults, priests and people, in town and village, have heard of the only true God, and Jesus Christ whom he hath sent, and a large number of Christian books have been distributed in various parts of the province, and read with interest by many individuals, I feel a humble confidence that, through the agency of the Holy Spirit, as we have sown in hope and tears, so, in due season, we shall reap in joy.

"In closing this lengthened letter, permit me to remark, that the many inconveniences and actual sufferings necessarily resulting to a missionary and his family, from

the want of a brother and a fellow laborer in such a country as this, especially in cases of sickness, the wretched state in which his family, the church, and the schools must be left, if a missionary, thus solitary, is removed by death, and the great need of more laborers in this part of the Lord's vineyard, compel me again to urge the request for more missionaries to be sent to this station as soon as possible. Meanwhile, I remain as ever, dear sir, yours, in the service of our Redeemer."

CHAPTER XVIII.

Dangerous illness of Mrs. Boardman—Visit to the Karen settlements south of Tavoy—Mrs. Boardman leaves for Maulmein.

In order to form a just estimate of human character, we need to view man in all the attitudes in which the Providence of God has placed him. If we would know the ardor of his piety, the strength of his faith and trust in God, we should contemplate him not on the sunny heights of prosperity only, nor yet amid those common afflictions even, which few are privileged to escape; but also in the deep vale of adversity where, to most minds, every thing of a worldly nature wears a melancholy aspect,—amid crushed hopes and blighted prospects. It is in the midst of such scenes that the latent feelings of the heart are most likely to be elicited, and new, or at least, genuine, traits of character are developed. It is for the purpose of presenting Mr. Boardman under such circumstances, that we here give a few extracts from his unpublished journal. Although his whole missionary course had, as we have seen, been one of trial, yet those trials, not excepting that even of the loss of his first-born, might have been easily borne, in comparison with the one which he now anticipated. Mrs. Boardman's health had again become very much impaired, and though she had now presented him a son, it continued rapidly to decline, and awakened alarming apprehensions as to its termination.

Under date of January 1st, 1830, he writes as follows:

"As Mrs. Boardman, previous to her late confinement, had been reduced very low by a protracted illness, for which she was in a course of salivation, she is now extremely feeble, and her case may justly excite alarm as to the event. But I desire to leave her and myself, and our two babes, and our two adopted children, in the hands of Him, without whose permission not a sparrow falleth to the ground.

"Jan. 5. Mrs. B. still grows weaker, and her case is now more alarming. All missionary labor has been suspended

for a week, to allow me all my time in taking care of her. Have written to Maulmein for some of our dear friends to come to our assistance, and be with us at this critical time, we hope they will be able and disposed to comply with our request. Should they come even immediately, I can scarcely hope for their arrival before the crisis, or, perhaps, the fatal termination of my dear partner's disorder. My comfort in my present affliction is the thought that if, to our former trials, the Lord sees fit to add that of removing my beloved companion, he does it with the perfect knowledge of all the blessedness which death in its consequences will confer on *her*, and of all the sorrows and distresses which her loss will occasion her bereaved husband and four orphan children in the peculiarities of our present condition. There is not a European female to take charge of the children this side Maulmein, a distance of more than one hundred and fifty miles. As to myself, I will not attempt to describe what would be my loss in the death of such a wife. Neither will I say any thing of the schools, the church, and the poor ignorant females of Tavoy. I feel assured that our loving Lord knows the exact amount of suffering which her death would occasion; and if, with this knowledge, he still sees fit to take her away, he has enabled me to say, 'Thy will, not mine, be done.' It affords me great relief to have been assured by her that the bitterness of death is past, and that heavenly glories have been unfolded in a wonderful and unexpected manner to her view. She feels that she can now leave us all in our Heavenly Father's hands, and depart to be with the Lord.

"Jan. 15. Through the divine mercy, Mrs. Boardman is gradually recovering. Still I scarcely dare leave her for a quarter of an hour. From the first of her illness, I have given up every other care to attend upon her, and no missionary work has been going on, except that the assistant teachers have, according to their ability, continued to conduct the boys' day school.

"On receiving intelligence of the death of Mrs. Eustace Carey and Mrs. Pinney, both of them peculiarly valuable members of the Circular Road Mission, Calcutta, I wondered that God should be so merciful to me in sparing my dear partner, while other missionaries, much better than myself, are bereaved.

"Jan. 27. The attending physician has urgently recommended that Mrs. B. be removed from town to a situation where she may enjoy the sea air. Accordingly we have today removed out to a bungalow, standing on the sea-side, about ten miles from town. During our stay at this place, which may be near a fortnight, the school is suspended."

This measure seems to have been quite successful. Her health had become so much improved, that on the 8th of February, Mr. Boardman thought it safe and expedient to return to the city. A few letters addressed to his family connections, will here come in place. They will serve to develope more fully the state of his religious feelings under his affliction.

To Mrs. Blanchard.

"*Tavoy, Feb.* 17, 1830.

"My dear Sister,

"How many tears of joy you must have shed on hearing the news of brother B's. baptism. Mine have also flowed. How gladly would I extend to him the hand of Christian fellowship!

"Five years ago yesterday I was ordained to the work of the ministry. How little have I done! and what is worse, how little have I *tried* to do! I desire to be more devoted, humble, self-denying, prayerful and watchful than before.

"God, in love, has sent us cup after cup of affliction here in Tavoy. O how bitter! O how sweet! What a blessed anguish I have sometimes felt! A few weeks ago, while sitting by my dear Sarah's sick bed, and expecting her soon to leave me, I had such comfort in laying all my sorrows before my dear loving Lord as I cannot describe. I hope the fruit of all will be to take away sin. If you will believe me, I sometimes half doubt whether I knew any thing about true religion when I left America. Christ, heaven, the cross, the grave, life, death, love, joy, grief, the Bible, the Gospel, the throne of grace, all seem different from what they then did. Should we be so happy as to meet in heaven, what do you think we shall talk about first? Till we get there, let us build us a little tabernacle close by the cross of Calvary, and watch our Saviour, and hear what he will say. *Ye*

are dead, and your life is hid with Christ in God. Let us try to understand and experience this."

To his Brother H———.

"*Tavoy, Feb.* 17, 1830

"My very dear Brother,

"Four days ago, we received letters from you, and other dear family connections. We read them all with much interest. We rejoice to hear of your general health, and pray that you may have much occasion to bless God for afflicting you. We have felt of late that our afflictions are our greatest blessings. We can sympathize with each other in the loss of a beloved first-born. What high marks death aims at. But all is ordered in love to the children of God. Our dear little Sarah, I feel sure, and your dear Sylvanus, I trust, was taken away that we might have our affections set more entirely on things above.

"You inquire about our loss by robbery, who robbed us, of what, and how it has been made up. We do not know *who* they were. They took nearly all we had. A part of it has been made up, and we took the spoiling of the rest joyfully. We have since had successive losses, but we have learned to think almost nothing of them. What if we do lose worldly things? Our Saviour still remains; heaven will endure. We are now poorer than ever, and we are willing to be so. If we are rich in faith, what matters worldly poverty. We have had much sickness in our family during the last year, and we hope it is doing us good. My dear Sarah was taken ill near the close of the year, and soon after her confinement grew worse. She several times felt, during her illness, that she was just going home, and the thought filled her with joy unspeakable and full of glory. There was no one but myself to attend her. We sometimes thought the last moments of our earthly union were passing away. I was enabled, however, to leave all in the hands of my dear Saviour, though the thought of parting was painful. We had two infant children of our own. Dr. Price's two boys had just joined our family. Had Sarah been taken away, I should have been left with these four little boys in this wretched place. But God be praised, she is now better,

though not well. May our afflictions abound in the fruits of holiness."

To his Mother.

"*Tavoy, Feb.* 17, 1832.

"My very dear Mother,

"What abundant reason have we to bless our loving Saviour for his afflicting kindness. You lost your first-born. All three of your married children have lost theirs also. Could we but *believe*, this bitter would yield us sweet; this darkness, light; this sorrow, joy. What are all our trials mixed in the bitterest cup, if Jesus do but mingle with them a few drops of his precious love! When you shall have trodden a few more trembling steps in this sickly, unfriendly world, you will find the visions of glory bursting upon you. Heaven's portals will expand, 'on golden hinges turning,' and ministering spirits bid you welcome to the celestial city, and introduce you into the divine presence of the Man of Calvary. Blessed hour! Does not your heart beat with desire that it may hasten on? How many of your children and grand-children have gone before you, and how many will follow after, and join you in blessing and praising the Lamb, who has loved you and washed you in his own blood. Then, dear mother, I hope to see you once more, not as you are now, infirm, aged, sickly, sorrowful, weeping, trembling, sinking under an insupportable burden of sin; but youthful and all glorious, in the white robe of righteousness, cleansed from the least spot and stain of sin, and perfectly swallowed up in love to your precious Lord. Yes, mother, through grace, I hope to meet you then, but not before. O, how will we praise our dear Redeemer, with new hearts and voices, when we reach his blessed feet.

"Heaven is a dearer word to me than formerly; partly because in heaven I have many friends already; but principally, because I hope there to be filled with the fulness of God. If, in this life, at such a distance from God, so full of sin and misery, we are called to be *partakers* of the *divine nature*, what will it be, when, entirely disrobed of sin, and clothed in the beauty of holiness, we are called into the presence of God and the Lamb? Dear Harriet, we trust, is there now, and many others are there, whom we have

known and loved as our own flesh. O, what do they know! What do they behold! What do they feel! With what pity do they look down on us, grovelling in this dusky plain! Indeed, mother, why are we so unwilling to put off filth and sin, to be clothed with holiness and eternal glory? It is not improbable that your children in Burmah will reach heaven the sooner for having pitched their tent in a sultry clime. Disease often reminds us of the end of our pilgrimage. Besides a cough of several months' continuance, I am not laboring at present, nor usually, under any disease, but I cannot say the same of Mrs. Boardman. For several days during her late illness, she seemed suspended between life and death. But God, in mercy, rebuked her disorder, and she is now better. He has given me, I think, some new desires in the midst, or rather as the fruit of my afflictions, sanctified, as I trust they have been, by the Holy Spirit. I wish henceforth to live near to the cross of the Redeemer, —to remember the sorrows of Gethsemane and Calvary,— to take up my own cross and follow the Captain of our salvation to Golgotha,—to die to self, the world, and all worldly tempers and pursuits,—to live in, upon, and unto Christ in all things,—to deny myself, and live as a stranger and a pilgrim on earth,—to see my vileness more, and continually to abase myself before God for it,—and to enter upon that new life which is hid with Christ in God.

"Accept very many thanks for your affectionate epistle, which we read with much interest. Long as you can wield your pen, send us letters often. Pray for our little George, and Judson Wade. If we all live, I will tell them how you love them and pray for their conversion. With most filial love to my reverend father, I am your very affectionate son."

We are here again admonished of an event, which we feel reluctant to approach, and which we would fain keep out of sight. The cough of which he here speaks never left him till it had dissolved the connection between body and spirit. We feel for the moment almost ready to say, that he ought to have been spared,—that one, whose life and labors promised so much to the cause of missions, ought not so soon to have been called from the field. But then, again, who that reads the foregoing letters, can for

a moment doubt but that God was ripening him for glory and eternal life? And who would detain the spirit from the possession of that for which it so ardently aspired?

Extract from a letter to Mr. E. Hall.

"*Tavoy, Feb.* 17, 1830.

"My dear Brother,

"In writing to my friends who have no interest in the loving Saviour of sinners, one thought,—one desire swallows up all others. O, that you could see that loveliness in Christ which many of your dear family friends have seen. Then you could not help loving him, for he is altogether lovely. Do you think you could bear to hear this Saviour say to you, 'Depart into everlasting fire.' How we long to hear of your conversion. We are happy to learn that you are amiable, steady and dutiful in your conduct. *But one thing is needful.* Reflect, my dear brother, upon this one thing needful, till you can say in sincerity you have obtained it."

To his Father.

"*Tavoy, Feb.* 19, 1830.

"My dear Father,

"There is a subject on experimental religion, on which I very much need the instruction of an experienced Christian; and to whom can I apply with more propriety than to yourself? I find, on reading the apostles' writings, that they address their fellow Christians and speak of themselves as persons that are 'dead to sin,'—'buried with Christ into death,'—they 'are dead, and their life is hid with Christ in God,'—they 'have crucified the flesh with its affections and lusts,'—their 'old man is crucified with Christ,'—they are 'dead,' and by consequence, 'are freed from sin,'—they 'cease from sin,'—being 'born of God, they sin not, they cannot sin, they have overcome the world, the world is crucified unto them, and they unto the world.' Now these things are mentioned not only as things to be *desired*, or *sought after*, but as *already obtained.* Ye *are* dead—*have* crucified the flesh,—*have* put off the old

man,—*are* freed from sin,—*hath* ceased from sin, &c. &c. It is represented as *already past*, the attainments are said to be *already made*. But I feel that such expressions literally taken are not true of *me*. I am not dead to the law of sin and death; I am not free from sin; I have not ceased from sin; I am not crucified unto the world, and the world unto me. On these accounts, I sometimes fear I am not led by the same spirit that led them. The things above mentioned are rather the objects of my longing desire and prayer, than of actual possession. I fear my religion is not the religion of the apostles and primitive Christians. The question I wish to have answered is, 'whether one who has not experienced these things, but only desires and hopes, and daily prays that he may experience them, is a real Christian?' Perhaps I ought rather to inquire, whether the experience thus recorded in the Scriptures is the only true Christian experience. Do you think this is the experience of professors in general? Or has the spirit of such experience fled from our fallen world? Is there no way to attain it? What would you recommend a burdened backslider to do, in order to be crucified with Christ,—to be crucified to the world, and to have the world crucified to him?

"The apostles also speak of a *new life*, which I suppose to be a resurrection from the death before spoken of. On this subject I have the same difficulties as on the death before mentioned. The suggestions of your experience and of your acquaintance with what the Scriptures say on this subject, would, I trust, be of essential service to me. Meanwhile, I hope the Holy Spirit,—the great Teacher of all Christians,—will graciously guide me into all truth. With much filial affection, I am your dutiful son."

The following is an extract of a letter to the Corresponding Secretary.

"*Tavoy, Feb.* 16, 1830.

"My dear Sir,

"I intended, but forgot to insert in my last letter, a tribute of respect and gratitude to Major Burney and his lady. Ever since our arrival in Tavoy, till by his promotion to the Company's service he was called to leave this place, he and his lady have been incessant in their kind-

nesses to my dear family, often conferring on us favors, without which we should have been reduced, in several instances, to a state of actual suffering. May they receive a reward at the day of recompense.

"Ko-thah-byoo has recently returned from his eastern tour. He was prohibited from going across to Siam by a company of Taliengs, who were returning from Tavoy, and would not allow him to go in their company. Their opposition was wholly on account of his religious character. He went five days of his journey, and was then positively prohibited proceeding farther without a pass from the governor of Tavoy. His companions, however, were allowed to proceed, and they declared the news of salvation to many Karens on the frontiers of Siam with pleasing hopes of success."

His third southern tour among the Karen settlements:

"Feb. 17. A number of Karens came to-day from a place four days south of the town. They bring information, that several zayats have been erected to accommodate us in our expected visit. It was formerly my intention to go through to Mergui during this hot season, but the season is so far advanced, that I shall be able to go but part way. We intend to commence our tour on the 20th.

"Feb. 21. Lord's-day. Yesterday morning I left home in company with Ko-thah-byoo and Moung Sek-kyee, and after a fatiguing walk of perhaps eighteen miles, arrived about sunset at the first Karen village south of the town. The village is called Lieng-maw-tan, and contains seven houses and about forty people. This morning they collected together, and paid an indifferent attention to a discourse from 'The people that sat in darkness saw a great light.' Finding they were not intending to assemble in the afternoon, I proceeded with my companions a short distance, to a little village of four neat new Karen houses, called Kywai-ka-ran-khyoung. Here the people were very attentive, and gave us much encouragement. We have never met with them before, but hope, hereafter, to meet them often.

"Feb. 22. After having spoken at large to the people, and witnessing their interest in the Gospel, we proceeded this morning, accompanied by two of them as guides, and

after mid-day, reached another small village called Oo-too-khyoung. Here we had few to listen, but they were very attentive. Ko-thah-byoo addressed them, both in their own language, and in the Burman."

Mr. Boardman here gives a part of Ko-thah-byoo's address on this occasion. It may serve, perhaps, as a specimen of native Karen preaching, and for this reason, if for no other, it will be read with interest.

"The following remarks," continues Mr. B. "in the Burman language, made an impression on my mind. Ko-thah-byoo had been describing the folly and hurtfulness of worldly things and worldly tempers, and proceeded to say, —'A worldly man is never satisfied with what he possesses. Let me have more houses, more lands, more buffaloes, more slaves, more clothes, more wives, more children and grand-children, more gold and silver, more paddy and rice, more boats and vessels; let me be a rich man. This is his language. He thinks of nothing so much as of amassing worldly goods. Of God and religion he is quite unmindful. But watch that man. On a sudden his breath departs, and he finds himself deprived of all he possessed and valued so much. He looks around and sees none of his former possessions. Astonished, he exclaims, "Where are my slaves? Where are my buffaloes? I cannot find one of them. Where are my houses and my chests of money? What has become of all my rice and paddy that I laid up in store? Where are all the fine clothes, that cost me so much? I can find none of them. Who has taken them? And where are my wives and my children? Ah, they are all missing. I can find none of them. I am lonely and poor, indeed. I have nothing! But what is this?" The preacher here enters upon a description of the sufferings of the soul that is lost; after which he represents the rich man as taking up this lamentation, 'O, what a fool have I been! I neglected God, the only Saviour, and sought only worldly goods while on earth, and now I am undone.' While the old man was preaching in this strain, every eye was fixed on him, and every ear was attentive. Soon after he pursued the following strain: 'All in this world is misery. Sickness and pain, fear and anxiety,

wars and slaughter, old age and death, abound on every hand. But hearken! God speaks from on high; — Children, why take ye delight, and seek happiness in that low village of mortality; that thicket of briars and thorns? Look up to me; I will deliver you, and give you rest where you shall be forever blessed and happy.'

"This discourse lasted nearly two hours, during which he had the stillest and most profound attention from every individual present.

"Feb. 23. After worship with the family where we lodged, we proceeded this morning to Tha-byoke village; but as the men were absent, we made but a short stay, and proceeded to Toung Byouk, a large settlement of Tavoys and Karens, near the mouth of the Tavoy river. In the evening we discoursed to a few people, but they manifested but little interest in what was said. In the morning several Karens came in on their way to a funeral, but their minds were so full of tom-toms, and pagodas, and processions, and works of merit, that the doctrine of grace could scarcely obtain a hearing. The people promised, however, to come in and hear the word on their return home, and so we were left alone. It was to me a wretched day. I felt, I imagine, somewhat as David Brainerd did, when, in spite of all his remonstrances, the poor Indians *would* dance, and powow, and use their various infernal arts. Toward night one Karen came in, who had paid better attention in the morning than the rest of his companions, but he was all changed. He could not stay a moment to hear the Gospel, and said he came just to say that the Karens had all gone home another way. This was a severe stroke to us. Our hearts sunk at the tidings. That pagoda, those processions, those priests, had filled their minds and their ears, and there was no room left for the Gospel.

"Feb. 25. Accompanied by Ko-thah-byoo and Moung Sek-kyee, I left Toung Byouk this morning, and near night reached the Karen village of Sam-mah-batt, where finding men who will accompany me home to-morrow, I shall leave my companions to pursue their southern tour. This village is small, but the people seemed attentive, and we have hope they will become our constant visiters.

"Feb. 26. Having taken an affectionate leave of Kothah-byoo and Sek-kyee, I left Sam-mah-batt early this morning, and near night reached home, happy and thankful to find all well.

"March 6. Called on the priest of Toung-ngoo kyoung, and had an hour's serious conversation with him on the means of becoming holy. Our views were very dissimilar, he maintaining that holiness was to be sought by forsaking wife and children, shaving off the hair and beard, wearing the yellow cloth, and meditating on the Boodhs, the law and the priests. After showing, to his satisfaction, not only that one could, but that many did do all this without attaining to the least degree of holiness, I endeavored to lead him to the fountain which is open to wash in from sin and uncleanness, and to unfold to him the wondrous grace of the Lord the Spirit, in taking up his abode in the heart, sanctifying it by his influence, and fitting it for glory. My doctrine was as new and strange to him, as his was unsatisfactory to me. He, however, listened with some attention.

"Afternoon. Called this afternoon on the old priest, who had several times asked me to repeat my visits. He is past his seventieth year. Found him in a temple near his kyoung sweeping the floor, frequently supporting his tottering worn-out system by his broomstick. 'And so,' said I, 'you are seeking for cleanness of eye-sight, and freedom from impurity in your next state?' 'Yes, that is the reward which the most excellent Bood has taught us to expect from such meritorious deeds.' 'But your Bood is dead and gone,' I replied, 'how can he reward you?' 'Ah, but another is coming; he will bestow the reward.' 'But would you not rather be sanctified and beatified as soon as this miserable life terminates?' 'Why, yes, that would be better.' I left with him a few tracts and returned home."

The missionaries at Maulmein having learned the feeble state of Mrs. Boardman's health, had urged the propriety of her removal to that place. Several circumstances, beside her feeble health, rendered such a measure desirable. Mr. and Mrs. Bennet had just arrived at Maulmein from America, with the intention of joining the mission. Mrs. Bennet was from the same town in which Mrs. Board-

man's parents then resided, a circumstance, which rendered an interview desirable. Besides, Mr. and Mrs. Wade had now repaired to Rangoon to resume missionary operations, and collect the few scattered disciples remaining in that quarter. The females at Maulmein were, of course, left without a spiritual guide of their own sex. Mrs. Boardman, it was thought, though in feeble health, might, in some measure, supply this deficiency for a short season. She left Tavoy on the 13th of March. On the 29th, two more Karens from a distance visited the zayat, and applied for baptism. They represented the Gospel as spreading in their settlement.

"March 30. A large number of people, perhaps one hundred, have been at the zayat to-day, several of whom listened attentively; particularly a simple old man, who was with me an hour or two yesterday. He says, ever since he heard me preach the Gospel a year ago, he has been considering it.

"March 31. The simple old man of yesterday visited me twice to-day, and appears deeply interested in the Gospel. This morning several of his associates came with him.

"This afternoon our kind hostess, who entertained us last December at Oo-too, spent an hour or two in the zayat. She earnestly solicits me to repeat my visit to her village, saying there were many persons there who were anxiously waiting to see me. I gave her a form of prayer, and while I was explaining it to her, about thirty persons collected around, and paid solemn attention. Divine truth seems to be reaching some hearts, and may God, in great mercy, grant them repentance unto eternal life."

The following letter to Professor Peck details a more systematic division of his time than he has elsewhere exhibited:

"My dear Brother,

"You desire me to exhibit to you 'an inner view of the missionary,' by which I should have understood his inward trials and comforts with their causes, and in fine, the whole of his inward experience, did not your context lead me to suppose you meant his common every-day business and em-

ployments. In this latter sense I will answer your inquiry as it respects myself and family; although I am constrained to think that the inner view of most missionaries, would be much more interesting and worthy of your careful inspection. I will set down one quarter of our time to the score of interruption from direct missionary work, occasioned by the illness of myself or some of my family. In all such cases, we attend upon each other, there being no one to do it for us. We are also, in a considerable degree, our own physicians and apothecaries. And when our beloved first-born was committed to the dust, I was the sorrowful chaplain. So I expected to be at the anticipated funeral services of my own dear wife, a few weeks since. But God, in abundant mercy, lighted off his hand, and spared me the distressing pang. Think of us, in our prospect of a separation, and no European female, or Christian brother within one hundred and fifty miles. But I spare you. One sixth part of our time must be charged to other interruptions beyond our control. Two thirds only remain for missionary work. Of this I spend one half in village preaching. Sometimes I leave home early in the morning, and visit a village or two, at the distance of three or four miles from town, and having preached the Gospel, or rather told the people of salvation, from house to house, as we are received, or in some zayat or other public place, where the villagers from ten to fifty or more, choose to assemble, I return home in the evening, and next morning repeat the same routine of labor in some other village. At other times, I go out on Monday morning, and having spent the week in travelling over dusty burning plains, and visiting successive villages and proclaiming Christ crucified to priests and people, I return home on Saturday night. During my absence, Mrs. B. performs all the labor, and sustains all the care of the station. More seldom, I go out to visit the Karens. As their settlements are at a greater distance from town, and are accessible only by hard roads, over mountains, rocks and streams, and through forests haunted by beasts of prey, these tours are by far the most fatiguing and hazardous, and require the longest absence from my beloved family. But when I find the Karens so anxious to hear the Gospel, and when, on returning home, I find that our Heavenly Father has kept all the dear members of my

family from evil, I forget the fatigue and hazard, and rejoice in my work.

"When at home, I am principally engaged in superintending the schools, preaching in the house every day, sitting in the zayat and talking with visiters, visiting the monasteries in town, and preaching to those who are too haughty to visit me, studying the language, reading, writing letters and journals, conversing and praying with the school boys, preparing books and lessons for them, &c. &c. Mrs. Boardman's labors are less varied, but not less incessant. Besides the weighty charge which she sustains during my absence, she has a female school, the native female Christians, inquirers and visiters, a family of four boys, two of our own, and two of Dr. Price's, to look after, and the whole charge of feeding and dressing the boys in the boarding-school.

"As to the necessary degree of bodily strength and elasticity, the kind of constitutional temperament, &c. I can only say, it is extremely difficult to foresee the specific effects of climate, food, lodging, &c. before the trial is made. You will recollect that while in America, I was a pining, consumptive invalid. I enjoyed better health then than was apparent, and to this day I maintain the same spare consumptive habit. But I scarcely know of any evil effects of the climate on me, although I have been more than four years in the country. How soon or how suddenly I may sink, is known only to our Heavenly Father."

CHAPTER XIX.

His letters to Mrs. B. at Maulmein—Leaves Tavoy to take charge of the station at Maulmein—His health declines—Returns to Tavoy—Success of the mission.

The letters of Mr. Boardman to his lady at Maulmein will take the place of his journal for April and May. The frequent mention made in them of his leaving Tavoy, may create a desire in the mind of the reader to know the cause of his retiring from a station of so much promise. It is only necessary to remark in relation to this subject, that the brethren at Maulmein, seeing the prospect of immediate and extensive usefulness presented at Rangoon, determined on a removal to the latter place, and had written Mr. Boardman to return to Maulmein and perform the duties of that station. With some reluctance, but in deference to their judgment of duty, he consented. And it was in anticipation of this change that he spoke in his letters of leaving Tavoy. This decision, however, was afterwards reversed, and after having remained at Maulmein a few months, he returned and resumed his labors at Tavoy.

"*Tavoy, March 26th*, 1830.

"My dearest Sarah,

"To-day is the Lord's-day. My mind is calm and tranquil. May God be present with us at our worship, which is soon to commence.

"I have lately been making choice extracts from our Burman Scriptures, enough to fill a page or two, and have had ten or twelve copies of them taken off for rewards for the scholars, and for gratuitous distribution. Some persons will, perhaps, accept and read a page who would refuse a book. At the bottom of the page is the following sentence in Burman: 'The missionary who lives outside of the north gate of the city of Tavoy, extracted this passage from the great Scriptures' Thus the same leaf will show the people something of our doctrine, and the place where we live.

"Evening. We have had rather a solemn and agreeable day. The discourse was, on coming to the waters of life. The people paid good attention, and afterwards repeated very readily much that had been said to them. This evening, the state of my mind is calm but pensive. Little Sarah's dear form has been haunting me, but I feel that I can fully resign her to our dear Father who gave her."

"*Tavoy, March 29th*, 1830.

"My dearest Sarah,

"Last evening, Moung Shway-Bwen, in relating the state of his mind, said, 'I saw last night, in my sleep, all the people small and great in Tavoy, assembled at our house; and when the teacher had done preaching, there was a wonderful movement on the minds of the people, and they all joined in prayer and praise to the eternal God. I was so overjoyed at the sight, that I awoke, and kindled a fire and engaged in prayer for awhile before break of day. I think such a thing is worth praying for.' He closed the meeting with a very copious, and apparently feeling prayer.

"To-day, several Karens from Tshick-koo and its vicinity arrived. Two of them requested baptism, and they say there are two others who are desirous of that ordinance.

"Tuesday, March 30. To-day, I have had nearly a hundred visiters at the zayat, not all religious visiters, but many of them gave good attention. I find the more I preach 'Christ and his cross,' the better attention I get. I gave a discourse on the Lord's opening the heart of Lydia. I made out an allegory somewhat like the ship Grace. The plan was this: A sovereign forms the design of favoring every city in his realm with a visit. With his proper suit he proceeds, but finds the gates of every city shut against him. The people of his suit call and call, but gain no admittance for themselves or their lord. In some cities all are asleep and will not be awakened; in some, they are frightened and run away; in some they will not believe that it is their sovereign; in some, they rise up in arms against him; but all with one consent remain with closed gates. Every gate is fastened by a prodigious lock. The sovereign goes through his whole realm, and is not admitted into a single city. He repeats his tour once and again, but with no better success. At last he resolves

to try a wondrous key which he possesses; and at its touch, the city gates fly open, and all the people the moment they behold him, welcome their lord, and acknowledge him their rightful sovereign. So with every city to the gate of which this wondrous key is applied. But to some gates it is not applied, only the call is repeated, but on the citizens refusing to open to their sovereign, he marks down their conduct in his book and passes on. The key is the love of Christ, applied by the Holy Spirit. You will understand all the rest."

"*Tavoy, April* 12, 1830.

"My dearest Sarah,

"Some of the Karens from Oo-too have called to express their regret at our expected departure from Tavoy. Four or five days ago, Ko-thah-byoo attempted, but found himself unable, to go to the Karen jungle and call together his friends to hear my parting advice. He sent his message, however, by some Karens who were going east near Moung So's village. The messenger met Moung Thitshee on the way, who belonged to that village, and he hastened home, called together the people, and to-day a dozen or fifteen of them, men, women and children, have arrived, with loads of fowls, rice, fruits, &c. Your two Karen women are among them. They say they love to come to the city when you are here, but now that you are gone they shall come no more. Thitshee says, now we are going away, he does not wish to live near the city, but to retire far away into the jungle. Poor creatures, my heart bleeds for them.

"Late in the evening. Have had rather a solemn time with the Karens who are to leave in the morning. Thitshee appeared more serious and thoughtful than ever I saw him before. He says they have resolved to make no more liquor in his village, and they have almost left off the use of the noxious draught.

"After the discourse and prayer in Burman and Karen, the conversation turned on the way of remembering the Sabbath,* and the people manifested a singular interest in the subject. They finally concluded to break a little stick of bamboo every morning, and when seven breaks should

* The Karens have no division of time into weeks, and days of the week.

be completed, they would recollect that the Lord's-day had arrived. They propose also to pray every day *as if it was Lord's-day.*"

"*Tavoy, April* 18, *Lord's-day evening.*

"My dearest Sarah,

"How shall I describe to you the events of the last two days? But I will not detain you in suspense. Our Karen friends from the east arrived on Friday evening. Moung Kyah and Moung Khway are the only two of the baptized, whose circumstances would allow them to come. Moung So is still unable to travel so far. Among those who have arrived are seven Karens, who came out for the express purpose of receiving baptism. Several of them have been candidates for that ordinance a number of months, and all of them have been hopeful converts, and sober, reformed people for more than a year. Several others, four, at least, from Moung So's village, would have come, but were either absent from home, or detained by illness. When our friends first arrived, they sat in silence for some minutes. Neither they nor I felt inclined to speak. For an hour or more we had no free conversation. I saw their hearts were full, and so was mine. Moung Khway at last broke silence, by saying, 'I hear you are about to leave us, and I know not where we shall meet again; if not in this place, I hope we shall meet in the presence of God.' I nodded assent, and he proceeded; 'I don't know how it will be, whether we shall know each other in heaven, but I hope we shall, I want to know you there.' In the evening, after a discourse from Eph. iv. 17—32, the seven candidates made their application for baptism. We had time to examine only one of them, and deferred the rest till the next morning. In the morning, after the usual stated devotions, we all assembled in my little room in the zayat, and after several prayers, resumed the pleasant work of hearing Christian experiences. The whole day was occupied in this delightful employment. Each person gave us satisfactory evidence of true grace. True, we had not that evidence which arises from a daily observation of their conduct; but Moung Kyah and Moung Khway were solemnly charged to give their testimony regarding this topic, and they uniformly gave a decided testimony in

favor of the candidates' total abstinence from all heathenish practices for more than a year; also on their disposition and ability to converse on religion, and especially to pray. As to the evidence derived from their conversation and relation of experience before the church, I can truly say it was as satisfactory as could be expected.

"When they had all done, and the church had unanimously agreed to receive them, I inquired if they all wished to be baptized now, or wait till some future occasion should occur; perhaps, after the rains; and one of them, who had appeared rather embarrassed, and on this account had given us less satisfaction than the rest, said he would wait till another time, to which we readily assented. The others all wished to be baptized immediately. After we had been assembled in the zayat an hour or two, Lot Kyike, our amiable Chinese boy, who had given us so much occasion to love him and think well of him, came in. He sat till all was over. I inquired what his object was in coming. 'To ask for baptism; sir, I have been very much distressed; while the Karens were relating their experience, I thought within myself, these people, who but seldom hear the word of God, and cannot read, are entering the kingdom of heaven before me, who daily hear the Gospel, and can read the Scriptures. Besides, I am going to Maulmein, but do not know that I shall live to reach there. I wish, therefore, to be baptized before I go.' His application was so urgent, and his account of his religious views and feelings so satisfactory, that, although we had proposed to delay his baptism for a season, we feared we might do wrong and offend God; and so we unanimously agreed to receive him, and appointed this morning for the time of administering the ordinance to him and the six Karen candidates.

"After a short recess, which the native members of the church and the candidates spent in religious conversation, the Karens proposed several inquiries about practical religion. After these inquiries, they wished to know the names of all the teachers, that they might pray for them distinctly; and, also, by what name they should designate the American Indians, of whom they had heard me speak as a people somewhat resembling the Karens; 'for,' said they, 'we wish to pray for them also.' In the morning I

delivered a discourse preparatory to the baptismal service, from the closing paragraph of Matthew's Gospel. I spoke of the sovereignty of Christ, 'all power in heaven and on earth,'—therefore he must be obeyed—the commission to go and make disciples of all nations—the command for the disciples, and no others, to be baptized—the subsequent duties of the baptized, to observe whatsoever Christ has commanded — the encouragement derived from Christ's promised presence, &c. In the morning, after prayers and practical observations, we repaired to the wonted place, where the seven candidates were baptized. Lot Kyike, the Chinese youth, could not wait for me to come out and lead him into the water, but came hastening in to meet me.

"Towards evening we met to celebrate the Lord's Supper. It was altogether such a communion season as we never before had in Tavoy, either as to the number of communicants, or the feeling manifested by them. It was, indeed, the house of God, and the gate of heaven. O that you had been present to partake of our unusual joy. After recess and tea, we again assembled to hear experience. Moung Bwah came of his own accord, and we have had such an experience meeting as was never held in this place before. But I must defer particulars for the present. I am quite exhausted with the duties and pleasures of the day.

"April 19. I have made arrangements with the Karens, that if I can visit Tavoy after the rains, I will meet them half way, that is, just this side the great pass in the mountains, where they propose to build a zayat for the occasion, and they say it is a central place, where men, women and children can convene from all quarters. You are aware, that a goodly number of Karen females give more or less evidence of piety, and that it is important to select and appoint a place to which they may resort and be baptized, if thought worthy. All the Karens seem delighted with the plan and place proposed.

"April 20. The Karens, after having spent a long time in fervent prayer, have, at length, gone with melted hearts. Happy, very happy has been our interview. Such a spirit of love and prayer as we have enjoyed during the last three days, I have never before witnessed. At part-

ing, the Karens begged that you would come with me after the rains, and they would carry you out to the place of meeting. But who can tell whether we shall not, before that time, have joined the innumerable company in the skies?

"I send this long letter by one of the natives, who leaves a day or two before us; and I hope and trust that shortly after receiving it, you will see us all; and God grant we may unite in serving him better than we have ever done.

"Your ever most affectionate
GEORGE ——."

Mr. Boardman left Tavoy on the 27th of April, and reached Maulmein on the 3d of May. Mr. Judson had left for Rangoon a few days before his arrival. During a residence in Tavoy, of two years, Mr. Boardman had collected a native church of twenty persons, fifteen of whom were Karens. Ko-thah-byoo and Moung Shway-Bwen, with their wives, the two baptized Indoo-Chinese, and several others of the boys' school, accompanied him to Maulmein.

To Dr. Bolles.

"*Maulmein, July* 6, 1830.

"Dear Sir,

"We are rejoiced to learn, by your last letter, that in the course of nine months we may expect a considerable reinforcement to our numbers and strength. Glad should we be were all the persons you name now on the spot, studying the language. Our native church, as well as ourselves, daily pray for the safe and speedy arrival of our friends.

"Since my arrival here, early in June, Mrs. Boardman has been carried through another attack of her complaint. She is now better, and as well, perhaps, as she has reason to expect she ever will be in this world. My own health has been impaired ever since our exposure during the insurrection at Tavoy, nearly a year ago. I have had an uninterrupted cough, which is sometimes so violent, that I obtain relief only by lying down for an hour. The

physicians say, it evidently arises from diseased lungs, and cannot be removed.

"Since coming to Maulmein, my labors have been of such a nature as scarcely to admit of being noticed in a journal, and, accordingly, I have kept none. This letter I design shall supply that deficiency. My weekly labors are nearly as follows:—Preaching on Lord's-day, two sermons in English and one in Burman; attending a Burman catechetical recitation, somewhat like that of a Bible class. On Friday evening, a sermon in English. Every other evening in the week, I attend a prayer-meeting, or experience-meeting, or deliver a lecture or exposition in Burman. In the daytime, I correct proof sheets for the press, and the writing of two Burman copyists; receive visits from pious or inquiring soldiers and Burmans whenever they call; prepare lessons for the boy's school, &c. &c. In addition to this, I have had, till lately, the trouble of superintending the erection of a house to live in, the old mission-house having gone to decay. Mrs. Boardman, enfeebled as she is by severe and repeated attacks of illness, is no less busily occupied than myself. Mr. and Mrs. Bennet are also engaged with all their powers in their appropriate business. As the fount of new type is still deficient, Mr. Bennet has not yet begun to print the Testament, but he keeps the press well and constantly employed in printing religious tracts, catechisms, school-books, &c.

"Of the three native readers or preachers whom our brethren left behind them, one is employed at present, according to brother Judson's advice, in translating part of the New Testament into Taleing; one is sickly and does little more than go about the town distributing tracts and portions of the printed Scriptures. Some days he has given away fifty or more, most of them to strangers who come on business from a place near Ava. Another of them about six weeks since completed a tour of more than a month on Pelew Island, where he was received with great kindness, and many heard the Gospel with attention, and received books with demonstrations of thankfulness and joy. In the course of his tour he distributed about one hundred and fifty tracts and portions of the Scriptures, and met with three persons who appeared to relish the Gospel so much

as to propose coming to us to receive baptism. About a month ago, this same person, who speaks Karen tolerably well, set off in company with Ko-thah-byoo to visit the Karen settlements up the river. They took a large supply of tracts and books, for distribution. Four days ago, they returned delighted with their tour; the Karens had received them in the same manner as those in Tavoy had previously received Ko-thah-byoo. Many of them listened with the most encouraging attention to the message of redeeming love. Books were most eagerly received both by those who could read, and by those who could not, 'for,' said they, 'we will ask others to read them to us.' Long before the close of their tour, their supply of books failed, and Ko-Myat-kyaw was compelled to give away the books from his own private satchel. On their return, five Karens accompanied them to town, four of whom profess to be decided in embracing the Gospel, and have applied for baptism; but though the whole native church would give a unanimous vote in their favor, I am inclined to defer their baptism for further proofs of their sincerity and steadfastness.

"Our English congregation is not quite so large as when brother Judson was here. Of the twenty or thirty soldiers who attend, about half are hopefully pious, and half of the remainder may be considered anxious inquirers or attentive listeners. Two have been baptized since I came up. As they belong to the corps of artillery, they are considered the first beginning of a new church, independently of that recently formed in his Majesty's 45th regiment.

"In the native church we have no additions, and no inquirers except the Karens. But with the exception of two or three persons, whose love has for a long time been growing cold, if indeed they ever had any, the church is much united in heart, and in a better state than I feared after the removal of their much beloved pastor. It is truly edifying to see how steadfast they remain.

"Our boys' boarding school consists of thirteen scholars, and with the slight exception of my translating English lessons into Burman for them, is wholly conducted by Mrs. Bennet and Mrs. Boardman. The government patronage is still afforded to the day school as at first, and I doubt not that still more liberal patronage would be obtained, if we had men

to teach and superintend the village schools, as I have suggested in former letters. But till new missionaries arrive nothing can be done in this department. While we were at Tavoy, our hands were more than full with what we then had to do; and if we return after the close of the rains, we can do nothing for village schools till we have at least one fellow laborer. And if the Karens are to be taught, two additional men are imperiously required for the province of Tavoy. Their wives would also find enough to do in the city and adjacent villages, where female schools might be extensively established.

"As brethren Judson and Wade are in hopes that the Gospel may be fully and freely preached in Burmah, and are now making the experiment, I wait the result before writing any thing more on the establishment of new stations. If the Gospel can be preached in the heart of the Burman empire, there is no calculating what new stations it may be desirable to form, or how many new missionaries may be needed.

"We have recently received letters from Mr. Wade at Rangoon, informing us that they have much Burman company daily, many coming from a great distance, and many earnestly begging for tracts and portions of the Scriptures. No baptisms have occurred for several months, but several are hopeful inquirers, and the seed of life is being sown far and wide.

"Brother Judson went up to Prome about the first of June, and we learn from Mr. Wade's letter, that he has taken a zayat in the heart of the city, and is preaching Christ crucified to all that come. But it is added, that the prejudices and suspicions of the people against foreigners, are very strong, and he fears may tend to hinder his usefulness.

"We accept with great thankfulness, your expressions of condolence and sympathy in our troubles. We have received similar expressions from our other friends; they are a sweet cordial to our spirits. You can scarcely conceive what relief such kindnesses afford us when oppressed with labors and cares and sorrows, and sinking under the effects of a tropical sun. We need, as you say, to feel that our confidence is in God, and I do sometimes feel that 'I will go in the strength of the Lord God.'"

Extract of a letter to his Mother.

Maulmein, July 8, 1830.

"In great weakness of body, I take my pen to write a hasty line to the best of mothers. Ever since our exposure at the time of the Tavoy revolt, I have been afflicted with an incessant cough, sometimes more and sometimes less severe than at present. Medical skill has tried in vain to remove it. As it evidently arises from a weak, though, perhaps, not actually diseased state of the lungs, it will probably hang about me as long as I live.

"In four days more it will have been one year since we closed our lovely Sarah's eyes. It has been a painful and pleasant year, filled up with new afflictions and new mercies. If you ask whether, under these circumstances, I regret having come to Burmah, I promptly answer, no: only I regret that I came with no more of the spirit of Christ, and with so much to require the chastising rod of divine mercy. Do you inquire if I think Burmah has proved unfavorable to my health? I answer, no: had I remained in America I should probably have been in my grave before now. But even supposing Burmah had proved unfavorable to my health, or that of my companion, are the Burmans to be left to ruin because *health* will be impaired, or life *shortened*, by our coming hither? To spread the Gospel through Burmah is worth a thousand lives. What if we do find an early grave! shall we regret it at the last day? Oh no.

"You will probably learn from other sources the cause of our removal to this place. We are very happy here, and have as much labor as we have strength and time to perform. I have baptized two Europeans since I came to Maulmein and preached the Gospel to several Karens, four of whom have requested baptism."

The following letter was addressed to a lad named Judson C. thirteen years of age, who has since that period become hopefully pious, and is much interested in the cause of missions.

" *Maulmein, Aug.* 18, 1830.

" My dear young friend,

" If God in his infinite grace should convert you, and, two or three years hence, send you as a missionary to Burmah, you would perhaps on your arrival here inquire, if not previously informed, ' where is my old friend Boardman?' and it is probable that the missionaries would tell you, pointing to yonder grave, ' there are his remains. The consumption seized on his lungs, and human skill availed nought, and so he fell a victim to his disease before he was fully prepared to commence his labors.' If the prayers of Christians do not raise me from my long threatening, and, of late, alarming complaints, I shall not live to see your face on earth. But what if I do not, so as we are prepared to meet in heaven? Are *you* prepared, my young friend?

" If you should come to Burmah as a missionary, either before or after my decease, the following hints may be of some little service to you:

" 1. Be not proud of your name, as though it conferred on you any of the excellences or honors of that truly worthy man who first established this mission, and whose name you bear.

" 2. Be not proud of your parentage, as though you deserve, on your respected parents' account, to be respected above your brethren.

" 3. Be not proud of your literary and classical attainments, as though they entitled you to a grade or two higher in the opinion and treatment of your brethren, than you would otherwise enjoy.

" 4. Be not proud of your own talents, or judgment, or information on any important points concerning which your brethren appear to be uninformed.

" 5. Most of all, be not proud of your piety or Christian experience.

" 6. Do not expect that your suggestions will be regarded, or your judgment much thought of, when you first enter the missionary circle.

" 7. Be not disappointed or grieved, if your brethren pursue a course, in several respects, different from what you should recommend.

" 8. Endeavor to be very humble, and holy, and compassionate; and store yourself with a large supply of patience, to be exercised towards the heathen.

"9. Converse much with Christ in all his going about to do good, and making it his meat and drink to do his Father's will and to finish his work.

"10. Remember that time is short.

"If you are not counted worthy to suffer for Christ's sake as a missionary, perhaps some of your associates at college will be, and these hints may be useful to them."

The subjoined letter gives further particulars respecting his health. It also illustrates the power of faith in overcoming the fear of death, and in enabling its possessor to contemplate an exchange of worlds with unaffected joy.

Letter to Dr. Bolles.

"*Maulmein, Aug.* 25, 1830

"My dear Sir,

"After writing you on the 6th ult. my symptoms gradually grew worse, and my strength daily failed till the 20th, when I called in a physician. He advised the immediate and total suspension of all the severer duties of my avocation, such as speaking or reading aloud, or intense study; —put me on the regular diet of a consumptive patient, and gave me a little medicine, saying, though there were no hopes of an entire recovery, the medicine might help me; and if I could be kept from sinking under my complaints, till the close of the present rains, I might recover a little; and by removing to some other climate to avoid the next rains, might perhaps survive another year, &c. All this I considered more hopeful than probable. Death seemed near, and I closed my worldly concerns as fast and as far as strength would permit. I gave up all labors for the present, and all plans for future labor. Two or three months I supposed would close my earthly career, and usher me into the holy and blessed presence of my gracious God and beloved Redeemer. Death had no alarms, no terrors. My beloved family and the perishing heathen were all that made me in the least degree unwilling to die. And even these I could resign into the hands of a gracious and covenant-keeping God. Meanwhile prayer was made by the native Christians here and at Rangoon, and by others, daily without ceasing for me: and God heard their prayers.

I soon began to recover strength, and the violence of my complaint abated by degrees. In a fortnight, Brother Wade came round from Rangoon, to assume my labors and responsibilities. I am now so far restored to health that I sometimes sit up all day, and can read and write without much fatigue. But I cannot study, or put forth any mental effort. Neither dare I preach, lest I should induce a return of my complaints. The physician recommends a sea voyage, and has named a return to America; but I cannot consent to the latter, except as a last resort. Should I continue convalescent, I hope to return to Tavoy in two or three months, and if any of the expected missionaries destined to that station should arrive soon, I could then conduct them to the field of their labor, and be of some service to them on their first setting out. No less than two, I hope, will be destined to Tavoy and its neighboring villages."

Mr. and Mrs. Boardman were now called to drink a second time of the cup of sorrow. Their infant son, Judson Wade, an interesting child of eight months, after a severe illness of a few days, was released by death. But in this, as in the death of their first-born, they appear to have bowed in acquiescence to the dispensation. The circumstances are so briefly stated in the following communication, as to leave it impressed upon the mind that, like Aaron, they "held their peace."

To the same.

"*Maulmein, Nov.* 25, 1830.

"My very dear Sir,

"Through the abundant mercy of our Heavenly Father, I am yet alive, and my health is so much improved, that I expect to embark in an hour on board the steam vessel Diana, with my family, to resume the station at Tavoy. Our hearts have been gladdened this very day of our departure, by the intelligence that brethren Kincaid and Mason, with their wives, and a printer, have arrived at Bengal, and may be expected here daily. And, indeed, so sanguine were we all, that, hearing the report of a ship's arrival at Amherst this morning, probably from Bengal, and bearing

the long expected missionaries, that our brethren Wade and Bennet have just gone down to meet and receive them. The health of my family, excepting myself, is comfortable; but our hearts have been pierced anew by the loss of our dear babe, on the 3th of September. He was eight months old, and though generally feeble, was one of the most interesting and lovely of babes. The Lord has dealt with us severely, but not unkindly. He gave, and he hath taken away, and I hope we can cordially acquiesce in his arrangements. Want of time and health and strength forbids me to add. After arriving at Tavoy, I hope to be able to give you a more detailed account of myself for the last three months."

We take the following extract from a letter of the same date, addressed to his brother-in-law, Capt. A. Blanchard.

"*Maulmein, Nov.* 25, 1830.

"My dear brother Blanchard,

"Your letter from Liverpool was received the 5th of last June. You have probably heard of my long protracted illness, but I have the pleasure to inform you, that, through the abounding mercy of our gracious Lord, my health is so far restored, that I am expecting to embark with my family to-day, to resume my old station at Tavoy. Still I am by no means free from consumptive complaints, and probably never shall be. At present, I have hardly strength enough to walk a mile.

"You will sympathize with us when you learn that we are again left with only one child, our youngest and most lovely boy having been removed from us by death. He lies interred at Maulmein, and has a neat little monument of brick erected over him, and a short inscription on stone at his head, all done by the kindness and liberality of brother Wade, whose name, in part, he bore. Thus you see the Lord is severe in his dealings with us, but not unkind. For two years past, few have been the days in which some sore affliction, sickness, pain, trial or death, has not been pressing upon us, to drink up our spirits. But like David, we are constrained to say, 'It is good for us that we have been afflicted.' This I record for a testimony of the Lord's infinite mercy."

The following letter from Mrs. Boardman to the Corresponding Secretary, details their arrival at Tavoy, and some of the circumstances in which they found the station, after an absence of seven months.

"*Tavoy, Dec.* 2, 1830.

"My beloved Pastor,

"You will see by the date that we have resumed our old station at Tavoy. We left Maulmein a week ago, and arrived here on Lord's-day Eight promising lads, who have most of them been in the boys' school two years, came with us. The school consisted of twenty-seven scholars previous to its removal from this place, and now we have returned, those who did not accompany us to Maulmein wish to enter again. Among the boarding scholars six give us good evidence of piety. They are young, and will have many temptations to contend with when they leave us. But it is consoling to think, that God will not suffer one of his little flock to perish.

"Moung Ing, the native preacher, is now with us, and sits in Mr. Boardman's zayat explaining the Scriptures to all who will listen. Moung Shaw-Bwen, who came with us when we first removed to this place, is also with us. His wife has been in our family about a year and a half. She gives good evidence of piety, and was baptized about two months since. Ko-thah-byoo, the Karen who has been so useful among his countrymen, is here, with his wife and infant child. He proposes setting out on a journey to the Karens to inform them of our arrival."

On the 8th of December, so soon as the news of Mr. Boardman's arrival at Tavoy began to be spread through the Karen jungle, several of his former visiters came again to see him, loaded with presents. Two of them requested baptism, but as more were expected soon, their case was deferred to a future period. December 11th, two small companies came in from the jungle. Among these were several who had been baptized, from whom Mr. Boardman learned with satisfaction, that the native Christians were all in health, and that not one of them had fallen from his steadfastness. Of those who last arrived, three requested to be baptized.

From the Journal.

"Dec. 16. Ko-thah-byoo has returned from the Karen settlements, bringing about forty of his countrymen with him. Among them were all the disciples, except the two who had previously visited us, and a large number who wished to be baptized! How pleasing is our interview! But I am too feeble to describe it. We shall probably spend the next three or four days in examining candidates. And O, may the spirit of the Lord be with us to guide us in all our proceedings.

"Dec. 20. Finished the examination, which has lasted above three whole days and evenings. Eighteen Karens, five of whom were females, have been accepted, and were this day baptized by our ordained brother Moung Ing. One of this number is a lovely lad from our school, the son of the chief native officer of the place, who is a Moosoolman; and the little boy has much reason to expect severe persecution, and perhaps the disinherison of a large estate. But he seems prepared by the grace of God to bear all. We have long had satisfactory evidence of his conversion. In the evening I administered the Lord's Supper to thirty-seven persons. By the good hand of the Lord upon us, our church in Tavoy has been nearly doubled to-day. The season was solemn; but my health forbids me to enter into particulars.

"Dec. 31. Since the above date, several small companies of Karens have visited us, four or five of whom wish to be baptized.

"In the course of the month, I have distributed four hundred and sixty tracts and portions of Scripture in Burman, and eight or ten portions of Scripture in Malabar, thirty or forty in Chinese, besides a few English books and tracts. My health being on the whole somewhat improved since our arrival at Tavoy, I feel some hope to be able soon to do a little missionary work, if not to teach and preach daily, as I formerly did."

We here give an extract of a letter from Mrs. Boardman to Mrs. Sharp of Boston. It gives a pleasing view of the success of the Gospel among the Karens.

" *Tavoy, Dec.* 30, 1830.

"My dear Mrs. Sharp,

"In our domestic relation, the hand of the Lord has been heavy upon us. About a year and a half ago, we lost our eldest child, a lovely daughter, two years and six months old. Four months since, we buried our youngest, a sweet little boy of eight months and a half. Our only remaining child is now two years old. He bears his father's name, and is a source of much comfort to us. You have ere this, heard of Mr. Boardman's declining state of health. He has been unable to preach the last five months, and my sad heart sinks within me, at the desolate prospect before me.

"In our missionary work we have much to call forth our gratitude. God is displaying his power and grace among the poor Karens in a most wonderful manner. Since our return from Maulmein, we have had several companies out to hear the Gospel. At one time, upwards of forty came, and stayed four days, listening every day to the doctrines of the cross, with an attention and solemnity that would have done credit to a Christian congregation. We have seen all who were baptized previously to our visit to Maulmein, and as far as we can learn, they have conducted themselves worthy the followers of Jesus. Perhaps you recollect a chieftain mentioned in a letter from Mr. Boardman to your husband more than two years ago. He came at first with the sorcerer, who was in possession of the deified book, and not long after professed a firm belief in the doctrines of the cross, and requested baptism. Having waited a suitable time, and given us good evidence of his piety, he was baptized, and not long after another respectable man among them, named Moung Kyah, and his aged father-in-law, followed his example. Their manner of life since has been such as to remind us forcibly of the apostles and primitive Christians. The chieftain's name is Moung So. He and Moung Kyah take such portions of Scripture as we have been able to give them, and go from house to house, and from village to village, expounding the word, exhorting the people, and uniting with their exhortations frequent and fervent prayers. And God has blessed their labors. Three brothers of Moung Kyah, two brothers and a sister of Moung So, and several of their more distant rel-

atives have been baptized. Both of their wives have large families of young children, so that they have never been able to come to town, as it is three days' journey, over mountains and through deserts. But from what I learn of them, they are both in a hopeful way. They unite with their husbands in family prayers, and go to the house of worship on Lord's-days. Yes, my dear friend, the voice of prayer and praise rises sweetly from the dwellers on the desolate mountains of Tavoy, and I doubt not is as acceptable to God, as the incense offered in the churches of dear New England. Within the last year, twenty-six have been baptized, making in all thirty-one, not including Ko-thah-byoo. Last Lord's-day week, nineteen were baptized, eighteen of them Karens, and one of them an interesting youth, who has been in the school about a year. He is the second son of Mahommed Lafet, or as the Burmans call him, Moung-thar-apee. The youth is unusually amiable and modest, but religion has made him meek and lowly. It was indeed an interesting sight to behold the noble little boy going to be baptized with a company of ignorant Karens, who would be spurned from his father's door. The name of the youth is Moung Shwa.

"Mr. Boardman unites with me in kindest Christian love. O pray for us in our afflictions."

CHAPTER XX.

Mr. Boardman's last letter to his relatives in America—Mr. and Mrs. Mason join the mission—Mr. Boardman dies, amid the mountains of Tavoy.

On the 1st of January, 1831, Mr. Boardman made the following entry in his journal:

"This year opens with the prospect that one or two missionaries will join us at this station,—that several Karens will soon be added to the thirty-three already baptized,—that the boys' school will have considerable increase of numbers. But there are no animating prospects in relation to the poor people of this city. Last year opened on a most severe and dangerous illness of my beloved partner; this year she is healthful, and I am the invalid, travelling, perhaps with hasty steps, to my long home. My health and life, and those of my family and friends, I commit to our gracious God for the ensuing year, praying that he will dispose of us all as shall most promote his glory and the good of our souls."

This is the last record, made with his own hand, which has reached us. His lingering and painful disease was now advancing to its fatal termination, with a rapidity which promised a speedy release from his sufferings. It is to be regretted that no account has been transmitted to us of the state of his religious feeling from this time till within a few days of his death. The entire devotedness of his little remaining strength to the benefit of the heathen was unquestionably the cause of this omission. From what we have already seen of him, and from what we have learned of the particular state of his mind in immediate prospect of death, we feel assured that he looked forward to that event as the termination of his toils and sufferings, and the means of introducing him into the joy of his Lord.

The subjoined farewell, addressed to his relatives in America, written while at Maulmein, as it contained nothing which had special reference to the state of the mission, has been reserved for this place.

"*Maulmein, Sept.* 27, 1830.

"My very dear Parents, Brothers and Sisters,

"Laboring as I am under a long protracted disease, which, though sometimes slow in its progress, is most surely fatal in its termination, I feel strongly impelled by my affection for you, to write you while I have strength remaining, and to inform you of my general situation, and my feelings in prospect of death. Although this may not be my *last*, yet it is designed as a kind of *farewell letter*. I address it to you all collectively, because I have not time and strength to write you separately. You will have anticipated that my complaint is consumption. I thank God, I have it in its mildest forms. No pain in either side, or the chest, no very violent coughing, no raising of blood, no palpitation of the heart. A hectic fever, which sometimes occurs only once in three or four days, sometimes once a day, and continues from noon till near midnight, a continual cough, a constant diarrhœa, and a profuse sweating, particularly in the morning before rising, and generally, whenever the fever subsides, these are the principal symptoms. Of course my flesh and strength are very much wasted, and my appetite has sometimes almost failed me. Other circumstances of peculiar mercy call for most devout and humble gratitude to the Father of lights. I have a kind and skilful physician, who prescribes for me and furnishes me medicine in the most obliging manner. There are some other kind friends, besides the missionaries, who seem to take pleasure in showing me favors. But most of all for outward comforts, I have my beloved wife, whose most untiring assiduity has mitigated many of my pains, and who is ever prompt to render all the services that the purest affection can dictate, or the greatest sufferings require. Besides this, I have no weighty cares, the whole burden of managing the station having been assumed by one of my senior brethren. It deserves to be mentioned in this connection, that my dear wife has not been so free from missionary and family cares, or from attacks of illness, as during the last three months, while I have most needed her kind and soothing attentions. 'Bless the Lord, O my soul, and all that it is within me, bless his holy name.'

"As to the state of my mind, I cannot say, as some have said, that I am filled with comfort and transport; indeed, my religious joys and comforts are not so great as they have often been, and I have much cause to lament over my great insensibility. Of late I have had a little quickening, especially in prayer. I am not of the opinion, that we are justified in omitting or neglecting prayer, or any other religious duty, because we do not derive from the performance so much enjoyment as we could wish. I think God often grants us some of his richest blessings in answer to persevering prayer in times of darkness and discouragement. Accordingly, I have struggled on for months through not a few trials, and I begin to hope that the clouds which have so long veiled my sky are a little cleared away. In prayer, I feel a greater nearness to God than I did, and sometimes seem almost to see him face to face, to order my speech before him, and to plead with him as a man pleadeth with his friend. A deeper sense of the realities of religion, and of comfort in those realities, is the consequence. So that on the whole, I may say, I am not so happy as some, nor yet so unhappy as many in the view of death. And I can truly add, that at no part of my sickness has death possessed any terror or alarm for me. The general conviction I have, that God, of his matchless grace, has adopted me into his family and given me a title to an incorruptible inheritance in heaven, has supported me hitherto, and the expectation, that as soon as I am dismissed from my Master's service on earth, I shall be permitted to resume it in heaven, has made death seem rather pleasant than otherwise. Freedom from sin and pollution, (my great burden here,) and nearness to my God and Redeemer, are ideas that fill my bosom with joy. I often wonder that I should be willing to be detained another day or hour in these low, sultry plains, when by passing the narrow, but gloomy stream of death, my weary feet would rest on the heavenly shore, and my soul be set at liberty from the bondage of sin, far beyond the reach of temptation, to exult for evermore in its nearness and likeness to its blessed Saviour.

"As to my hope and my confidence of acceptance with God, if any man has cause to renounce all his own righteousness, his prayers, his tears, his self-denial, his labors

for Christ and the Gospel, and in fact all that he is, or has, or has done, or will do, or can do, and to trust entirely and solely, and without conditions to grace, sovereign grace, flowing through an atoning Saviour, I am that man. Grace, sovereign grace, is my only confidence. A perfectly right action, with perfectly right motives, I never performed, and never shall perform, till freed from this body of sin. I cannot even ask aright for pardoning, quickening, or sanctifying grace. Never did I feel so deeply as I have of late, that I must lie at the door of sovereign mercy, and depend entirely on that wondrous love, which from eternity wrought in the bowels of divine compassion, and, in due time, was manifested in the sufferings of God's incarnate Son. 'An unprofitable servant,' is the most appropriate epitaph for my tomb-stone. True, I have labored a few years for the spread of the Gospel in this heathen land. I have undergone some hardships and dangers, and have foregone the privilege of living near my friends and in a Christian country; but even supposing I had done all this with the purest and best of motives in every respect and in every instance, and supposing my few years had been the whole period of my life, what a trifle, what a mere atom this, in comparison with the ten thousand talents I owe to sovereign mercy. But, alas! I have to mourn, that two thirds of my life were spent in sin, and that the remaining third has been so much cut up and divided between serving God and myself. In thinking on the probability of dying within a few months, but two or three things occasion me any considerable unwillingness to meet the solemn event. One is, the sore affliction I know it will occasion my dear family, especially my fond, too fond wife. Her heart will be well nigh riven. But I must leave her with Him who is anointed to heal the broken hearted, and to bind up their wounds. My dear little son is still too young to remember me long, or to realize his loss. I have prayed for him many times, and can leave him in my Heavenly Father's hands. Another occasion of my being sometimes reluctant to die so soon, is the perishing state of the people around me. I have been studying now almost fifteen years, during the last ten of which, I have studied with more or less reference to being useful among the heathen. And now, if just as

I am beginning to be qualified to labor a little among them, my days are cut short, much of my study and preparation seems to be in vain. But I chide myself for thinking or saying so. If I had done no good whatever here in Burmah, I ought to submit and be still under the recollection, that God's ways are not as our ways, nor his thoughts as our thoughts, and that he giveth no account of his matters. But I trust God has made me of some service to a few poor benighted souls, especially among the Karens, who shall be my glory and joy in the day of the Lord Jesus. I know too, that God, if he see fit, can accomplish his designs of mercy respecting these heathen without my services. He can raise up others, or he can work by his Spirit, without our aid."

The seeming abruptness with which this letter closes, may, probably, be accounted for by the physical debility to which he had been reduced by wasting disease. We feel that it is closed too soon—that but a part of his filial and fraternal feelings has been expressed—and that the finish of the last adieu, in hope of a speedy and glorious re-union in heaven, is most desirable. Perhaps, however, this was a point on which he dared not venture. We have seen that his natural feelings were exquisitely tender. His affection for his friends was strong and deep, and he felt their sorrows as though they were his own. Aware, therefore, of the wounds which such a farewell would inflict, both in his own bosom and in those of his friends, he might choose to omit it. But there is often a pleasure in such pains, which we feel unwilling to forego.

The wide and effectual door which Providence had opened for the prosecution of missionary efforts, both in the British Provinces and in Burman Proper, had encouraged the Board of Missions to send help to the little band of laborers, who were "faint, yet pursuing." Messrs. Eugenio Kincaid and Francis Mason, with their wives, sailed from Boston, May 24th, 1830, and arrived at Maulmein the 28th of November following. Mr. and Mrs. Mason had received instructions from the Board, directing them, as soon as convenient after reaching Burmah, to repair to the station at Tavoy, and assist Mr. Boardman in the labors under which he was now rapidly sinking.

They arrived at Tavoy Jan. 23d, 1831. But it was only in time to accompany our lamented missionary in his last tour among his Karens, and to witness his triumphant death.

The following letter, addressed by Mr. Mason to Dr. Bolles, contains the first intelligence of this painful event.

" *Tavoy, Feb.* 12, 1831.

" Dear Sir,

" Having an opportunity to send to Maulmein immediately, I sit down to communicate the melancholy intelligence that brother Boardman is no more. He died yesterday, about noon, ten or twelve miles from this place, on his return from the Karen jungle, and was buried here on the mission premises, this morning at seven o'clock.

" You are perhaps aware that when he left Tavoy last April, he promised the Karens that, if possible, he would return and pay them another visit at their villages. Soon after his return here, in December, the baptized Karens were in to see him, with many others applying for baptism; requesting him to make them his promised visit, and stating that there were many families in the village who wished for baptism, but were unable to come to Tavoy.

" At my arrival, last month, I found that twenty-two Karens had been baptized, and brother Boardman preparing to go into the jungle to examine others for this ordinance. He told me the Karens were building him a zayat near the foot of the mountain, which he crossed two years ago, and were coming in to carry him out there. When he met me on the wharf, I clearly saw the characters of death in his countenance. He was unable to walk to meet me, yet unwilling to show me any thing but the kindest attention, he had himself brought in a chair to the jetty, to welcome me on my landing. Though I looked upon him as a dying man, yet as I saw his heart was set on visiting his Karens, and as the physician not only approved but even encouraged the journey, I did not advise against his going. Indeed I felt unwilling to deprive him of the privilege of exhibiting so fine an illustration of the 'ruling passion strong in death.' Accordingly we proposed to start

on the thirty-first of last month, the Karens having come in two days previous.

"It was not contemplated, at first, that Mrs. Boardman should accompany us; but on the morning of our departure, she felt unwilling to be absent from him, without any one to perform those kind offices which his situation required, and which no one can perform like a wife. We therefore all started together in the afternoon, leaving the mission premises under the guard of a couple of Sepoys with which the military commander here readily furnished us. Brother Boardman was carried on a cot-bed all the way, except when the path round a precipitous hill was too narrow for two to walk abreast, and arrived at the place of our destination on the evening of the third day, without any particular exhaustion. During our stay, however, he so evidently lost strength, that Mrs. Boardman on one occasion advised him to return. He replied with more than common animation, 'The cause of God is of more importance than my health, and if I return now, our whole object will be defeated. I want to see the work of the Lord go on.'

Last Wednesday morning, however, it became so apparent that he could not live long, that we deemed it expedient to return without delay; and on condition we completed the examination of the females and of the old men that day, and baptize in the evening, he consented to return on the day following. Accordingly a little before sunset he was carried out in his bed to the water side, where, lifting his languid head to gaze on the gratifying scene, I had the pleasure of baptising in his presence, thirty-four individuals, who gave satisfactory evidence to all, that they had passed from death unto life. After this, he seemed to feel that his work was done; he had said in the course of the day, that if he could live to see this ingathering, he could in special mercy say, Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.

"On Thursday morning we started on our return; when we arrived at the first house, its inmates refused us admittance. With some difficulty we got him into a covered corner of the verandah in a very exhausted state. Through the assiduous attention, however, of Mrs. Boardman, he appeared to revive, and he did not seem materially differ-

ent on the succeeding morning from what he had been for several days. Still it was evident that the close of his earthly existence was rapidly approaching, and we concluded, with his approbation, to take him in a boat down a stream that was near, and which passes within three or four miles of Tavoy. He was carried out of the house, or rather from the house, by the Karens, who put him on board the boat, and Mrs. Boardman and myself followed. But on turning to see if he wanted any thing, we found his countenance fixed in death, and it were difficult to determine whether he breathed or not. Thus did this indefatigable missionary die, as every missionary would wish to die, about his Master's business, and surrounded by those in whose conversion from heathenism he had been instrumental.

"Alas! my brother, I have lost a friend of whom I had just seen enough to love. But what is my loss compared with that of his widowed companion? You who know something of the affection existing between them, may form some faint conception of her feelings. He was respected as well as loved by all who knew him, and his funeral this morning was attended by all the European gentlemen and officers of the station."

The following letter is from Mrs. Boardman to her husband's parents. It furnishes a most affecting detail of the circumstances of his death.

"*Tavoy, March* 7, 1831.

"My beloved Parents,

"With a heart glowing with joy, and at the same time rent with anguish unutterable, I take my pen to address you. You too will rejoice when you hear what God has wrought through the instrumentality of your beloved son. Yes, you will bless God that you were enabled to devote him to his blessed service among the heathen, when I tell you that within the last two months, fifty-seven have been baptized, all Karens, excepting one, a little boy of the school and son of the native governor. Twenty-three were baptized in this city by Moung Ing, and thirty-four in their native wilderness by Mr. Mason.

"Mr. Mason arrived Jan. 23d, and on the 31st, he, with

Mr. Boardman, myself and George, set out on a long promised tour among the Karens. Mr. Boardman was very feeble, but we hoped the change of air and scenery would be beneficial. A company of Karens had come to convey us out, Mr. Boardman on his bed, and me in a chair. We reached the place on the third day, and found they had erected a bamboo chapel on a beautiful stream at the base of a range of mountains. The place was central, and nearly one hundred persons had assembled, more than half of them applicants for baptism. O it was a sight calculated to call forth the liveliest joy of which human nature is susceptible, and made me for a moment forget my bitter griefs—a sight far surpassing all I had ever anticipated, even in my most sanguine hours. The Karens cooked, ate and slept on the ground, by the river side, with no other shelter than the trees of the forest. Three years ago they were sunk in the lowest depths of ignorance and superstition. Now the glad tidings of mercy had reached them, and they were willing to live in the open air, away from their homes, for the sake of enjoying the privileges of the Gospel.

"My dear husband had borne the journey better than we had feared, though he suffered from exhaustion and pain in his side, which, however, was much relieved by a little attention. His spirits were unusually good, and we fondly hoped that a few days' residence in that delightful airy spot, surrounded by his loved Karens, would recruit and invigorate his weakened frame. But I soon perceived he was failing, and tenderly urged his return to town, where he could enjoy the quietness of home, and the benefit of medical advice. But he repelled the thought at once, saying he confidently expected improvement from the change, and that the disappointment would be worse for him than staying. 'And even,' added he, 'should my poor unprofitable life be somewhat shortened by staying, ought I, on that account merely, to leave this interesting field? Should I not rather stay and assist in gathering in these dear scattered lambs of the fold? You know, Sarah, that coming on a foreign mission involves the probability of a shorter life, than staying in one's native country. And yet obedience to our Lord, and compassion for the perishing heathen, induced us to make this sacrifice. And have we ever repented that we came? No; I trust we can both

say that we bless God that he has brought us to Burmah, that he directed our footsteps to Tavoy, and even that he has led us out here now. You already know, my love,' he continued, with a look of tenderness never to be forgotten, 'that I cannot live long, I must sink under this disease; and should we go home now, the all important business which brought us out must be given up, and I might linger out a few days of suffering, stung by the reflection, that I had preferred a few idle days, to my Master's service. Don't therefore ask me to go, till these poor Karens have been baptized.' I saw he was right, but my feelings revolted. Nothing seemed so valuable as his life, and I felt that I would make any sacrifice to prolong it, though it were but for one hour. Still a desire to gratify him, if no higher motive, made me silent, though my heart ached to see him so ill in such a wretched place, deprived of many of the comforts of life, to say nothing of the indulgences desirable in sickness.

"The chapel was large, but open on all sides, excepting a small place built up for Mr. Mason, and a room about five feet wide and ten feet long, for the accommodation of Mr. Boardman and myself with our little boy. The roof was so low that I could not stand upright; and it was but poorly enclosed, so that he was exposed to the burning rays of the sun by day, and to the cold winds and damp fog by night. But his mind was happy, and he would often say, 'If I live to see this one ingathering, I may well exclaim with happy Simeon, Lord, now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation. How many ministers have wished they might die in their pulpits; and would not dying in a spot like this be even more blessed than dying in a pulpit at home? I feel that it would.'

"Nor was it merely the pleasing state of things around him that filled his mind with comfort. He would sometimes dwell on the infinite compassion of God, and his own unworthiness, till his strength was quite exhausted; and though he told Mr. Mason that he had not the rapture which he had sometimes enjoyed, yet his mind was calm and peaceful; and it was plainly perceptible, that earthly passions had died away, and that he was enjoying sweet foretastes of that rest into which he was so soon to enter.

He would often say to me, 'My meditations are very sweet, though my mind seems as much weakened as my body. I have not had that liveliness of feeling which I have sometimes enjoyed, owing to my great weakness, but I shall soon be released from these shackles, and be where I can praise God continually, without weariness. My thoughts delight to dwell on these words, *There is no night there.*'

"I felt that the time of separation was fast approaching, and said to him, 'My dear, I have one request to make; it is, that you would pray much for George during your few remaining days; I shall soon be left alone, almost the only one on earth to pray for him, and I have great confidence in your dying prayers.' He looked earnestly at the little boy, and said, 'I will try to pray for him, but I trust very many prayers will ascend for the dear child from our friends at home, who will be induced to supplicate the more earnestly for him, when they hear that he is left fatherless in a heathen land.'

"On Wednesday, while looking in the glass, he seemed at once to see symptoms of his approaching dissolution, and said without emotion, 'I have altered greatly—I am sinking into the grave very fast—just on the verge.' Mr. Mason said to him, 'Is there nothing we can do for you? Had we not better call the physician? Or shall we try to remove you into town immediately?' After a few moments' deliberation, it was concluded to defer the baptism of the male applicants, and set out for home early the next morning. Nearly all the female candidates had been examined, and as it is difficult for them to come to town, it was thought best that Mr. Mason should baptize them in the evening We knelt down, and Mr. Mason having prayed for a blessing on the decision, with sorrowful hearts we sat down to breakfast.

"While we were at the table, my beloved husband said, 'I shall soon be thrown away for this world; but I hope the Lord Jesus will take me up. That merciful Being who is represented as passing by, and having compassion on the poor cast-out infant, will not suffer me to perish. O, I have no hope but in the wonderful, condescending, infinite mercy of God through his dear Son. I cast my poor perishing soul, loaded with sin as it is, upon his compassionate arms, assured that all will be for ever safe.' On seeing my

ears, he said, 'Are you not reconciled to the will of God, my love?' When I told him I hoped I did not feel unreconciled, he continued, 'I have long ago, and many times, committed you and our little one into the hands of our covenant God. He is the husband of the widow and the father of the fatherless. *Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me*, saith the Lord. He will be your stay and support when I am gone. The separation will be but short. O how happy I shall be to welcome you to heaven.' He then addressed Mr. Mason as follows, 'Brother, I am heartily rejoiced, and bless God that you have arrived, and especially am I gratified, that you are so much interested for the poor Karens. You will, I am assured, watch over them, and take care of them; and if some of them turn back, you will still care for them. As to my dear wife and child, I know you will do all in your power to make them comfortable. Mrs. B. will probably spend the ensuing rain in Tavoy. She will be happy with you and Mrs. Mason; that is, as happy as she can be in her state of loneliness. She will mourn for me, and a widow's state is desolate and sorrowful at best. But God will be infinitely better to her than I have ever been.' On the same day, he wished me to read some hymns on affliction, sickness, death, &c. I took Wesley's Hymn Book, the only one we had with us, and read several, among others the one beginning, 'Ah lovely appearance of death.'

"On Wednesday evening, thirty-four persons were baptized. Mr. Boardman was carried to the water side, though so weak that he could scarcely breathe without the continual use of the fan and the smelling-bottle. The joyful sight was almost too much for his feeble frame. When we reached the chapel, he said he should like to sit up and take tea with us. We placed his cot near the table, and having bolstered him up, we took tea together. He asked the blessing, and did it with his right hand upraised, and in a tone that struck me to the heart. It was the same tremulous, yet urgent, and I had almost said, unearthly voice, with which my aged grandfather used to pray. We now began to notice that brightening of the mental faculties, which I had heard spoken of in persons near their end.

"After tea was removed, all the disciples present, about

fifty in number, gathered around him, and he addressed them for a few moments in language like the following: 'I did hope to stay with you till after Lord's-day, and administer to you once more the Lord's-Supper. But God is calling me away from you. I am about to die, and shall soon be inconceivably happy in heaven. When I am gone, remember what I have taught you; and O, be careful to persevere unto the end, that when you die we may meet one another in the presence of God, never more to part. Listen to the word of the new teacher and the teacheress as you have done to mine. The teacheress will be very much distressed. Strive to lighten her burdens and comfort her by your good conduct. Do not neglect prayer. The eternal God, to whom you pray, is unchangeable. Earthly teachers sicken and die, but God remains for ever the same. Love Jesus Christ with all your hearts, and you will be for ever safe.' This address I gathered from the Karens, as I was absent preparing his things for the night. Having rested a few minutes, he offered a short prayer, and then with Mr. Mason's assistance, distributed tracts and portions of Scripture to them all. Early the next morning we left for home, accompanied by nearly all the males and some of the females, the remainder returning to their homes in the wilderness. Mr. Boardman was free from pain during the day, and there was no unfavorable change except that his mouth grew sore. But at four o'clock in the afternoon we were overtaken by a violent shower of rain, accompanied by lightning and thunder. There was no house in sight, and we were obliged to remain in the open air exposed to the merciless storm. We covered him with mats and blankets, and held our umbrellas over him, all to no purpose. I was obliged to stand and see the storm beating upon him, till his mattress and pillows were drenched with rain. We hastened on, and soon came to a Tavoy house. The inhabitants at first refused us admittance, and we ran for shelter into the out-houses. The shed I happened to enter, proved to be the 'house of their gods,' and thus I committed an almost unpardonable offence. After some persuasion, they admitted us into the house, or rather verandah, for they would not allow us to sleep inside, though I begged the privilege for my sick husband with tears. In ordinary cases, perhaps, they would have been hospitable; but they knew

Mr. Boardman as a teacher of a foreign religion, and that the Karens in our company had embraced that religion.

"At evening worship, Mr. Boardman requested Mr. Mason to read the thirty-fourth Psalm. He seemed almost spent and said, 'This poor perishing dust will soon be laid in the grave, but God can employ other lumps of clay to perform his will, as easily as he has this poor unworthy one.' I told him, I should like to sit up and watch by him, but he objected, and said in a tender supplicating tone, 'cannot we sleep together?' The rain still continued, and his cot was wet, so that he was obliged to lie on the bamboo floor. Having found a place where our little boy could sleep without danger of falling through openings in the floor, I threw myself down, without undressing, beside my beloved husband. I spoke to him often during the night, and he said he felt well, excepting an uncomfortable feeling in his mouth and throat. This was somewhat relieved by frequent washings with cold water. Miserably wretched as his situation was, he did not complain; on the contrary, his heart seemed overflowing with gratitude. 'O,' said he, 'how kind and good our Father in heaven is to me; how many are racked with pain, while I, though near the grave, am almost free from distress of body. I suffer nothing, *nothing* to what you, my dear Sarah, had to endure last year, when I thought I must lose you. And then I have you to move me so tenderly. I should have sunk into the grave ere this, but for your assiduous attention. And brother Mason is as kind to me as if he were my own brother. And then how many, in addition to pain of body, have anguish of soul, while my mind is sweetly stayed on God.' On my saying, 'I hope we shall be at home to-morrow night, where you can lie on your comfortable bed, and I can nurse you as I wish,' he said, 'I want nothing that the world can afford but my wife and friends; earthly conveniences and comforts are of little consequence to one so near heaven. I only want them for your sake.' In the morning we thought him a little better, though I perceived when I gave him his sago, that his breath was very short. He however took rather more nourishment than usual, and spoke about the manner of his conveyance home. We ascertained that by waiting until twelve o'clock, we could go the greater part of the way by water.

" At about nine o'clock, his hands and feet grew cold, and the affectionate Karens rubbed them all the forenoon, excepting a few moments when he requested to be left alone. At ten o'clock he was much distressed for breath, and I thought the long dreaded moment had arrived. I asked him if he felt as if he was going home,—' not just yet,' he replied. On giving him a little wine and water, he revived. Shortly after he said, ' you were alarmed without cause, just now, dear—I know the reason of the distress I felt, but am too weak to explain it to you.' In a few moments he said to me, ' Since you spoke to me about George, I have prayed for him almost incessantly—more than in all my life before.'

" It drew near twelve, the time for us to go to the boat. We were distressed at the thought of removing him, when evidently so near the last struggle, though we did not think it so near as it really was. But there was no alternative. The chilling frown of the iron-faced Tavoyer was to us as if he were continually saying, ' begone.' I wanted a little broth for my expiring husband, but on asking them for a fowl, they said they had none, though at that instant, on glancing my eye through an opening in the floor, I saw three or four under the house. My heart was well nigh breaking.

" We hastened to the boat, which was only a few steps from the house. The Karens carried Mr. Boardman first, and as the shore was muddy, I was obliged to wait till they could return for me. They took me immediately to him; but O the agony of my soul, when I saw the hand of death was on him! He was looking me full in the face, but his eyes were changed, not dimmed, but brightened, and the pupils so dilated that I feared he could not see me. I spoke to him—kissed him—but he made no return, though I fancied that he tried to move his lips. I pressed his hand, knowing if he could he would return the pressure; but, alas! for the first time, he was insensible to my love, and for ever. I had brought a glass of wine and water already mixed, and a smelling-bottle, but neither was of any avail to him now. Agreeably to a previous request, I called the faithful Karens, who loved him so much, and whom he had loved unto death, to come and watch his last gentle breathings, for there was no struggle.

"Never, my dear parents, did one of our poor fallen race have less to contend with in the last enemy. Little George was brought to see his dying father, but he was too young to know there was cause for grief. When Sarah died, her father said to George, 'Poor little boy, you will not know to-morrow what you have lost to-day.' A deep pang rent my bosom at the recollection of this, and a still deeper one succeeded when the thought struck me, that though my little boy may not know to-morrow what he lost to-day, yet when years have rolled by, and he shall have felt the unkindness of a deceitful, selfish world, *he will know.*

"Mr. Mason wept, and the sorrowing Karens knelt down in prayer to God—that God, of whom their expiring teacher had taught them—that God, into whose presence the emancipated spirit was just entering—that God with whom they hope and expect to be happy for ever. My own feelings I will not attempt to describe. You may have some faint idea of them, when you recollect what he was to me, how tenderly I loved him, and, at the same time, bear in mind the precious promises to the afflicted.

"We came in silence down the river, and landed about three miles from our house. The Karens placed his precious remains on his little bed, and with feelings which you can better imagine than I describe, we proceeded homewards. The mournful intelligence had reached town before us, and we were soon met by Moung Ing, the Burman preacher. At the sight of us he burst into a flood of tears. Next we met the two native Christian sisters who lived with us. But the moment of most bitter anguish was yet to come on our arrival at the house. They took him into the sleeping room, and when I uncovered his face, for a few moments, nothing was heard but reiterated sobs. He had not altered—the same sweet smile with which he was wont to welcome me, sat on his countenance. His eyes had opened in bringing him, and all present seemed expecting to hear his voice, when the thought, that it was silent for ever, rushed upon us, and filled us with anguish sudden and unutterable. There were the Burman Christians, who had listened so long, with edification and delight, to his preaching—there were the Karens, who looked to him as their guide, their earthly all—there were the schol-

ars whom he had taught the way to heaven, and the Christian sisters, whose privilege it had been to wash, as it were, his feet.

"Early next morning his funeral was attended, and all the Europeans in the place, with many natives, were present. It may be some consolation to you to know that every thing was performed in as decent a manner, as if he had been buried in our own dear native land. By his own request he was interred on the south side of our darling first-born. It is a pleasant circumstance to me that they sleep *side by side*. But it is infinitely more consoling to think, that their glorified spirits have met in that blissful world, where sin and death never enter, and sorrow is unknown.

"Praying that we may be abundantly prepared to enter into our glorious rest, I remain, my dear parents, your deeply afflicted, but most affectionate child,

S. H. BOARDMAN."

The subjoined document, purporting to be an epitaph, was sent to this country, with other papers from Tavoy

SACRED

TO THE MEMORY OF

GEORGE D. BOARDMAN,

AMERICAN MISSIONARY TO BURMAH,

Born Feb. 8, 1801—Died Feb. 11, 1831.

His Epitaph is written in the adjoining Forests.

Ask in the Christian villages of yonder mountains—Who taught you to abandon the worship of demons? Who raised you from vice to morality? Who brought you your Bibles, your Sabbaths, and your words of Prayer?

LET THE REPLY BE HIS EULOGY.

A cruce corona.

CHAPTER XXI.

Conclusion.

The esteem in which Mr. Boardman was held by his missionary associates, is fully attested by the following extract from Mr. Judson's journal.

"One of the brightest luminaries of Burmah is extinguished—dear brother Boardman is gone to his eternal rest. He fell gloriously at the head of his troops in the arms of victory—thirty-eight wild Karens having been brought into the camp of King Jesus since the beginning of the year, besides the thirty-two that were brought in during the two preceding years. Disabled by wounds, he was obliged, through the whole of his last expedition, to be carried on a litter; but his presence was a host, and the Holy Spirit accompanied his dying whispers with almighty influence. Such a death, next to that of martyrdom, must be glorious in the eyes of Heaven. Well may we rest assured, that a triumphal crown awaits him on the great day, and 'Well done, good and faithful Boardman, enter thou into the joy of thy Lord.'"

This testimony to his worth is merited. Few missionaries have had the honor of accomplishing so much for God in so short a time. Omitting entirely the success of his labors with the Circular Road church in Calcutta, and leaving out of the account his establishment of the station at Maulmein, and the result of his efforts for the conversion of the Burmans, who daily thronged his zayat; the success of the Gospel at Tavoy alone, during the short period of his labors, has rarely been surpassed, in the same length of time, even in Christian countries. He had occupied that important station a little less than three years, from which is to be deducted seven months' absence at one time, by reason of ill health, besides almost perpetual interruptions by sickness and deaths in his family, and a

suspension of his labors for sometime, in consequence of the revolt at Tavoy; yet, in the short time left him for missionary operations, he succeeded, under God, in gathering a church of seventy professed disciples, mostly from the Karen jungle. Twenty-six were baptized soon after his death, most, if not all of whom, probably owed their hope of heaven to his instrumentality.

But the extent of his usefulness is not to be measured by the number of hopeful converts to Christianity, gathered by his immediate labors. The seed which he sowed is still springing up, and though he rests from his labors, his voice yet lives in its echoes amid the hills and the valleys of his beloved Karens. Under date of December 19th, 1831, Mr. Mason, who succeeded him at Tavoy, has the following note in his journal:

"I have been busily occupied all day and evening with the examination of candidates for baptism, and have received thirteen. One man, Moung Thah Oo, attributes his conversion to the preaching of a Karen Christian, during the last rains, but most of them heard Mr. Boardman preach when he visited them three years ago, and say they believed at the first hearing, but did not obtain a new heart till about a year afterwards. One said he got a new mind when some of the first converts were baptized. Thus the work of conversion seems to have been produced, by the blessing of God, on means precisely similar to those which are blessed in revivals at home. The whole, however, is to be traced to Mr. Boardman's first visit to the jungle in 1829. An impulse was then given to Karen minds, which I confidently anticipate will never stop, until the whole nation is converted."

The following just delineation of his moral, religious and intellectual character, has been kindly furnished by one who knew him best, Dr. Chaplin, under whose immediate instruction he received his collegiate education.

"Dear Sir,

"In compliance with your request, I will attempt to state a few things in relation to Mr. Boardman.

"When I first became acquainted with him, he appeared

to be a youth of sober habits, and of superior intellectual powers, but gave no evidence of piety. During his connection with this college as an under-graduate, and previously to his manifesting any special interest in religious subjects, I had frequent opportunities of observing the movements of his mind, and the gradual development of its powers. He seemed to have an unusual share of what Dr. Paley calls ' the heroic character.' He might be said to be quick in his sensibilities, jealous of his fame, eager in his attachments, inflexible in his purpose. He was remarkable, too, for ' vigor, firmness and resolution,' and for a kind of haughty independence, which made him unwilling to be indebted to others for his views on any subject whatever. When engaged in studying a text-book, he never seemed anxious to obtain merely an acquaintance with it, or to qualify himself to state the views of the author with fluency or correctness. Accordingly, he seldom appeared remarkably ready at a recitation. In stating the sentiments of a writer, he was frequently slow, and seemed to be at a loss. His sole object evidently was to canvass the subject of which his author treated, and to obtain such views of it as would afford satisfaction to his own mind.

" When he became the subject of renewing grace, his intellectual character remained the same; but his moral feelings were changed in no ordinary degree. His independence of mind continued; but the haughtiness connected with it seemed to have entirely disappeared. In all my intercourse with him, I found him one of the most humble, teachable, modest young men with whom I was ever acquainted. He always seemed ready to receive advice, and to consider it with candor and attention.

" Apprized of his intellectual and moral worth, I felt anxious to secure his services as an officer in this college. I accordingly recommended him to the Trustees, who, immediately after he was graduated, appointed him a Tutor, with the understanding, that as soon as circumstances should permit, a Professorship should be given him. It was then my hope that he would continue in the college for many years, and eventually take my place. But it was soon manifest that such expectations could not be realized. After officiating as Tutor to good acceptance, for several months, he began to manifest a deep

interest in missionary affairs, and at length informed his friends that he felt it his duty to consecrate himself to the support of the missionary cause. This annunciation gave me no little uneasiness. But the evidence he gave, that in devoting himself to this great work, he was influenced by motives of genuine piety, and that he possessed the qualifications of a missionary in an eminent degree, would not suffer me to oppose his wishes. I felt it my duty to sacrifice all the pleasing anticipations I had entertained of aid and comfort from his being associated with me in the labors of the seminary, and to give my consent to his engaging in the missionary cause."

A prominent religious characteristic of Mr. Boardman, that of ascribing all he was and all he hoped for, to the free sovereign grace of God in Christ, gave a complexion to all he did and said. On being asked by his friend, soon after their first acquaintance, how long it had been since he found the Saviour, he promptly replied, with great energy, "It is now about ten months since the Saviour *found me;* and I can never sufficiently admire that grace which induced him to look after so worthless a creature."

His life furnishes a happy exemplification of the mind of Him, who went about doing good—who sought not his own glory, but the glory of him that sent him. Unconscious that he possessed, to the extent in which it is here developed, the spirit of self-denial, he deeply lamented the want of it in himself and others. "Until Christians," he often remarked, "are more willing to sacrifice, toil and suffer for Christ's sake, the world cannot be converted. There needs to be a spirit of more expansive benevolence, like that which swelled the bosom of the Saviour and his apostles, who counted not their lives dear unto themselves."

A disinterested benevolence, so far as the term is applicable in any case, characterized his whole conduct. He did not select some favorite field in heathen lands, which fancy or facts had decked with a thousand allurements, as the scene of his future labors; he thought, as we have seen, of the Western Indians, and his heart leaped with joy, when he imagined himself in the midst of

savages, traversing their wild and dreary forests with the Bible in his hand, to give them the light of life. He thought of the dispersed of Judah and of the scattered tribes of Israel, and while other doors of usefulness seemed closed against him, his heart throbbed with interest in their favor, and he sighed to tell them that the Messiah, for whom they were still looking, had already come, and had bled for their redemption. He thought of Palestine; but it was not that the tombs of the prophets were there, and the sepulchre of the Man of Calvary—that he might ascend the heights of Carmel and Lebanon and gaze upon the city of the great King; it was that he might direct its multitudes to Him, to whom all the prophets bear witness. He thought of China, and Africa, and the islands of the sea. He looked abroad over the earth, not to feast his imagination with the beauty or sublimity of its natural scenery, but to penetrate the abodes of want and wretchedness; and in proportion as these were disclosed, he longed to carry to them the light of immortality. If he had any choice, as to the field of his future toils, it was dictated only by the prospects of greater usefulness. His preference of place he kept under the entire control of a sober sense of duty. Hence, in offering himself to the Board, he desired that he might be sent in whatever direction they might think proper.

His piety did not, through too great a mixture of human frailties, assume an ostentatious character, obtruding itself, indiscriminately, on the notice of all who happened to fall in his way. He was, indeed, bold and valiant for the truth when it needed his support; but grace had so tempered the sterner features of his character, and brought down every thought to the obedience of Christ, that he was modest, teachable and retiring. Like the Saviour, whom he loved and wished to imitate, he was meek and lowly in heart. He was the last, however, to view himself in this light, and often and bitterly lamented his want of conformity to the divine image. He regarded himself, he said, as a mote swimming in the air, every motion of which was directed by an unseen agency. Yet the consciousness of his comparative insignificance and entire dependence on God, had no tendency whatever to relax the energies of his mind, or discourage benevolent effort. He

once remarked to his friend, nearly in the language of Mills, "You and I, though very little creatures, may exert an influence that shall be felt across the Atlantic." How far he acted upon this principle, and what have been the results, the reader is prepared to judge.

It hardly need be said, that prayer was a duty in which he delighted and abounded. But it is a fact worthy of particular regard, that most of the persons, for whose salvation he expressed so much feeling in some of his communications, and for whom he offered up daily prayers, have since given hopeful evidence of conversion. His remarkable success in preaching the Gospel, and in bringing pagans to the knowledge of the truth, is to be traced, in a very considerable degree, to the fervor and prevalence of his intercessions. It was in this exercise, more than in any other, that his spirit became so imbued with the savor of the divine presence and the glory of the divine perfections, that his addresses seemed to bring his attentive hearers immediately before God, producing, as he often tells us, a deep and awful solemnity of mind.

He was deliberate in forming, and decisive in executing his plans of operation. His history furnishes numerous examples of the truth of this remark. A general impression that it was his duty to devote himself to the cause of missions, did not satisfy him. His motives to engage in the work were taken up separately, and made to pass under the most rigid scrutiny. The practicability and probable results of a specified course, were first examined; and when once determined as to the path of duty, no ordinary discouragements could divert him from his purpose. If compelled, as he sometimes was by insurmountable obstacles, to relinquish a favorite course for a season, he returned to it again, when circumstances would justify, with renewed ardor. This prominent trait of character, which began to be developed in his early years, and became increasingly conspicuous as he advanced in life, carried him steadily forward through his brief, but brilliant career, and burst forth, in his last tour among the Karens, with an energy perhaps never surpassed.

The spirit of patient endurance, so conspicuously displayed in the various and accumulated trials which befell him, is worthy of particular regard. Instead of wondering

that the language of his journals is sometimes plaintive, we may rather wonder that it did not descend to that of despondency, or even of despair. His trials were not to be compared, indeed, with those which had befallen some of his worthy associates in missionary labor, but they were such as required a large measure of grace to be endured with Christian equanimity.

To an ambitious mind, a mission to the heathen may be clothed with many fanciful attractions. The greatness, even of the undertaking, the self-devotion required of the missionary, his tearing himself away from the land of his nativity, and his voluntary exile in a pagan country, as they throw around the enterprise an air of romance, are eminently fitted to excite the aspirations of such as thirst for the applause of men. But to Mr. Boardman, the work appeared in quite a different light. It was indeed desirable, but not for its toils and sufferings, nor for the breath of human applause; but for its overwhelming importance to the souls of men and the glory of Christ These solemn realities had divested it, in his mind, of that tinsel glitter which allures the mere aspirant for worldly fame. He went forth to his work under the full conviction of its tremendous responsibilities.

At first, the missionary sees only the outlines of the picture before him, and those not in the strength of their real colors. As the time of trial approaches, those colors begin to brighten. But it is the *endurance* of all, of *more* even than was at first anticipated, that constitutes the finishing of the piece, the filling up of the picture. Yet, even here, our lamented friend maintained an unblenching firmness. He *went in the strength of the Lord God*, and that strength was made perfect in his weakness.

All who were intimately acquainted with Mr. Boardman, and had an opportunity of studying the character of his mind, must have observed that he was, in a high degree, intellectual in his conversation, his reading and his devotional exercises. Of course, he was the warm friend of thorough education for the ministry, and deplored that preaching which did not instruct as well as excite. Hence, too, a prominent object in his missionary labors was, by the establishment of schools, to unfetter the mind and elevate the intellectual character of the heathen.

We know comparatively little of Mr. Boardman as a preacher of the Gospel. Most of his sermons, previously to leaving America, were of a missionary cast. During his last tour through his native State, he frequently addressed large and attentive assemblies on that great theme, which had so absorbed the powers of his own mind. From what we know of the ardor of his feelings in relation to missions—of the entire concentration of himself to the work—of the high estimate at which he fixed the value of souls, and of the predominance of grace over every secular consideration, we might naturally infer, that his addresses on that subject would be of a character not easily resisted. Such, in many instances, was the fact. And when it was remembered that he who addressed them was himself the missionary, that he was pleading, not his own interest, but that of the heathen who were perishing for lack of knowledge, and among whom he expected to toil, to suffer, and to die, a powerful influence was felt through the assembly expanding the heart of benevolence, unclinching the hand of avarice, and rebuking the slothfulness of such as were at ease in Zion. On these occasions he appeared peculiarly in his element. He seemed, by the divine unction which was sometimes poured upon him, to lose sight of every thing but the eternal destinies of the heathen, and the paramount obligation of Christians to send them the means of salvation. His own soul, which was full to overflowing, gave vent to its feelings

> "In thoughts that breathe, and words that burn."

Accordingly, substantial evidence was given of the effect of his appeals.

His addresses were usually dispassionate. Instruction was the point at which he aimed, and having informed the mind, he labored to fix the judgment and to incline the will. In the latter case only, did he feel himself justified in appealing to the passions, and then his accurate knowledge of the human heart enabled him to do it with much effect. He did not often weep. A manly firmness and entire self-possession usually characterized his addresses. But there were topics on which he sometimes touched, which seemed to thrill through his soul. There were thoughts, which, in the midst of his discourse, would rush

upon his mind with such subduing power, as to produce an almost entire transformation of the man—to light up his countenance with the glow of benignity, and to soften the harsher tones of his voice into those of the most melting tenderness. And then he was not ashamed to weep, *for the love of Christ constrained him.*

He was naturally a little reserved, and seldom gave a gratuitous opinion. His reserve, however, was not, on the one hand, the result of superior self-esteem, nor, on the other, of a timid distrust of his abilities. His history furnishes ample evidence that these two extremes had little to do in the composition of his mind. It was rather the effort of mental abstraction, a faculty which he possessed in no ordinary degree. He seemed to have much less to do with the material than with the intellectual world. He had formed the habit of close thinking, and he delighted in it It is owing in part to the same quality of mind, and in part, perhaps, to partial destitution of taste for natural scenery, that he so seldom attempted a delineation of the places which came under his observation, or of the manners and customs of the people among whom he dwelt. Where the journals of other missionaries would have abounded with glowing description, his is almost entirely silent. His sketches are interesting mainly for the matters of fact which they exhibit. But they have this advantage—and it is one which fully compensates for other deficiencies—that the missionary and missionary ground, are always distinctly seen.

His features were good, and there was something in his countenance indicative of sternness. Yet he was mild and affable, and susceptible of the most tender emotions. His person was tall and spare; his gait firm and moderate, bending a little forward, with his eyes fixed on the ground, and his chin resting on his bosom. When suddenly accosted, he seemed to be roused from intense thoughtfulness; but was immediately collected and ready to return the most friendly salutations, or to enter into conversation on any subject which interested him. His forehead was high, but inclining in a direction backward, and his large blue eye, was deeply set under a projecting brow. His other features were of a kindred style, prominent, but not disproportionate, and his whole appearance manful and pleasingly dignified.

The bereaved widow and orphan son of our lamented friend, have high claims on the sympathies and prayers of American Christians. For her son, she was encouraged to hope, by her expiring husband, that other prayers than his would be offered, when it should be known that the father was no more. Let the pledge given by the dying missionary in faith of its fulfilment, be redeemed; and let the prayers of Christians ascend before the throne that the son may be as the father.

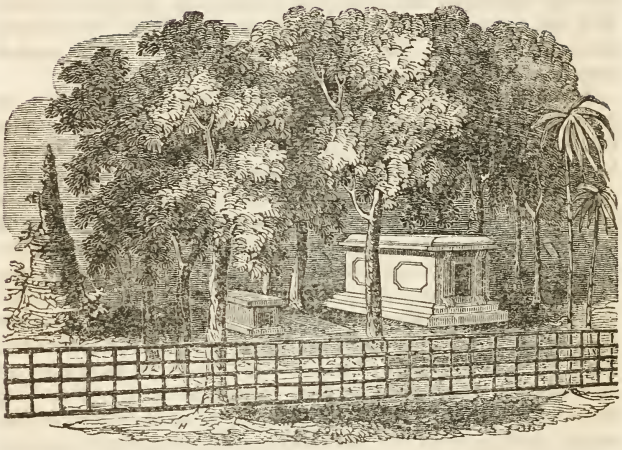
"A widow's state is sorrowful at the best," was the tender sentiment that fell from his lips while the hand of death was on him. But a widow in foreign lands, surrounded by iron-hearted pagans, far from the kind attentions of sympathising friends, is desolate indeed; the more so in the case before us, because her loss is no ordinary one. As his attachment to other friends was ardent, to her it was peculiarly so. His affection for the partner of his life, as may be seen from a few extracts from his letters, and as might have been more fully shown, had it not been sacrilege to intrude into the domestic sanctuary, and bring forth its hidden furniture to the public eye, was of the warmest, tenderest, purest kind; an affection which identified her interest with his own, and which was never insensible to her sufferings, or unkind in its treatment. But we will pray that the widow's God and the orphan's Father may be with her, to sustain her in her lonely condition, and to fit both her and her dear George for a happy re-union with him whom she so justly loved.

To his bereaved parents and friends, we affectionately tender our sympathies. But they have a better consolation than we can afford. For the loss which they have sustained they have an ample compensation in the success which crowned his labors. His aged father, in a letter to Dr. Bolles, holds the following submissive language: "I can say, that when he first expressed to me his views respecting the missionary cause, it was the joy and rejoicing of my heart, nor have I perceived, that any of the family, even to this day, have felt the least regret that he engaged in that important work. We feel amply compensated, by the success which has attended his labors, for all the privations we have been called to endure." And well they may. Is it esteemed an honor among men to be raised to seats of

power, to receive the applause of the world, to possess the wealth and control the destinies of nations? His was an honor rendered greater than theirs by the more noble enterprise in which he was engaged, by the superior dignity of an ambassador of Christ, by the remarkable success which crowned his embassy, and by the higher and more lasting applause of *well done good and faithful servant.* His are laurels that will not wither, a crown which shall never fade, robes that will not tarnish, a kingdom which shall never be removed.

Happy ought that parent to consider himself, who is permitted to train up a child for such extraordinary usefulness; whose superior mental endowments are sanctified by the grace of God and devoted to his service; whose expansive benevolence enables him to look abroad upon a world lying in wickedness and buried in the shadow of death, and whose zeal for its redemption prompts him to regard with comparative indifference, sacrifices, sufferings, dangers and death, in a pagan land. More especially ought he to consider himself happy in the remembrance that these toils and sufferings have not been in vain; that the child whom God has assisted him in training up for himself, has actually done much towards meliorating the condition of his species, has dispelled a portion of the moral darkness which brooded upon the minds of pagans, has diminished by his efforts the wailings of endless despair, and by adding new gems to the crown of his Redeemer, has raised to a higher key the everlasting song of heaven.

THE TOMB OF BOARDMAN



"Among my luxuries at Tavoy were several visits to the grave-yard where, among others, is the tomb of Boardman. It was once a Boodhist grove; and a dilapidated pagoda still remains within the enclosure. I made the sketch above, in the assurance that the friends of missions would love to see the resting-place of that great, good man, and where other beloved ones may yet lay their bones." — *Malcom's Travels*, Vol. I., p. 54.

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